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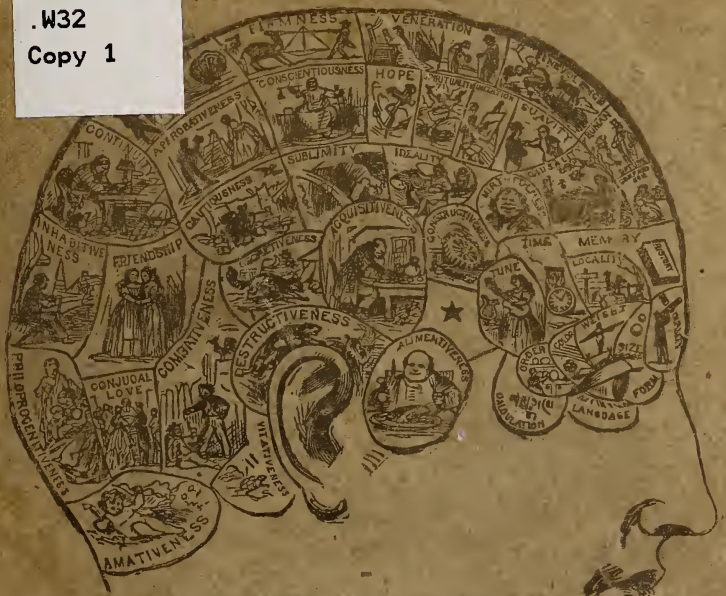

SCIENCE OF MIND.

DIPLOMA CHART
OF
LIFE and HEALTH.

MENTAL AND SPIRITUAL SCIENCE.

NATURE'S ORACLES REVEALED.

GUIDE TO HEALTH, WEALTH AND WISDOM FOR YOUNG MEN AND MAIDENS.

Key to Truth and Principles;

SUCCESS IN LIFE, HOW TO RISE IN THE WORLD, FILL THE HIGHEST ATTAINABLE SPHERES OF USE WITH CREDIT AND HONOR.

SECRETS OF SELF-KNOWLEDGE, SIGNS AND CAUSES OF PASSIONS AND CHARACTER; SELF-CULTURE AND CURE WITHOUT DRUGGING.

KNOW, HEAL, PERFECT, AND BE THYSELF.

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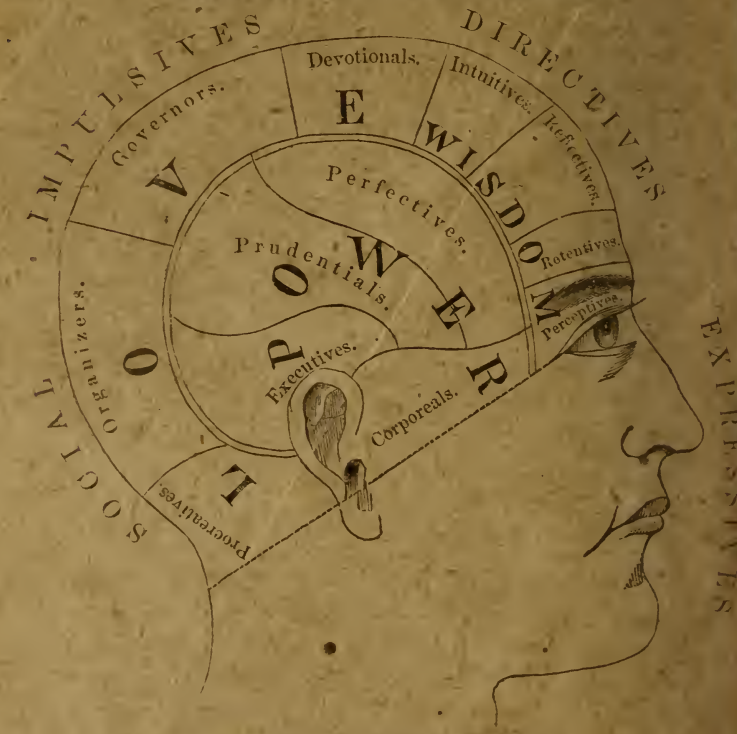
Author, E. Z. FRANKLIN WICKES, New York City.

Know, Culture, Perfect, and be True to Thyself.

Prof. E. Z. FRANKLIN'S

Phreno-Medical Chart of Life, Health, Success and Happiness.



Franklin's Written Outlines

Of the character, talents, gifts, capabilities, natural disposition and business qualifications, temperaments, diseases and defects of

TOGETHER WITH ADVICE

Regarding health, vocation, marriage, self-treatment, revealing the spiritual, mental, vital elements of success, showing how to attain

Health, Wealth, and Wisdom.

The science of the mind is the key to all truth.
Cultivated talent is inexhaustible wealth.
There is no excellence without persistent culture.
Self-knowledge is the key to success and happiness.

IMPROVED PHRENO-CHART

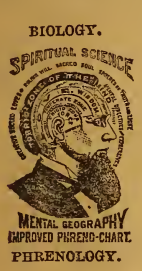
AND

COMPASS OF LIFE,

A NEW, TRUE,

MENTAL AND SPIRITUAL SCIENCE.

NATURE'S ORACLES REVEALED.



MAGNETIC BATTERY.

Self-knowledge is the key to success.
The Science of Mind is central truth.
Know and be true to Thyself.
Make thy calling, or sphere of action, sure.
Let nothing prevent the growth of spirit.
Covet and culture the best gifts.
Cultivated talent is inexhaustible wealth.

GUIDE TO HEALTH, WEALTH AND WISDOM FOR YOUNG MEN AND MAIDENS.

MINIATURE MIRROR OF MIND AND BODY

Key to Truth and Principles;

SUCCESS IN LIFE, HOW TO RISE IN THE WORLD, FILL THE HIGHEST ATTAINABLE SPHERES OF USE WITH CREDIT AND HONOR.

SECRETS OF SELF-KNOWLEDGE, SIGNS AND CAUSES OF PASSIONS AND CHARACTER; SELF-CULTURE AND CURE WITHOUT DRUGGING.

KNOW, HEAL, PERFECT, AND BE THYSELF.

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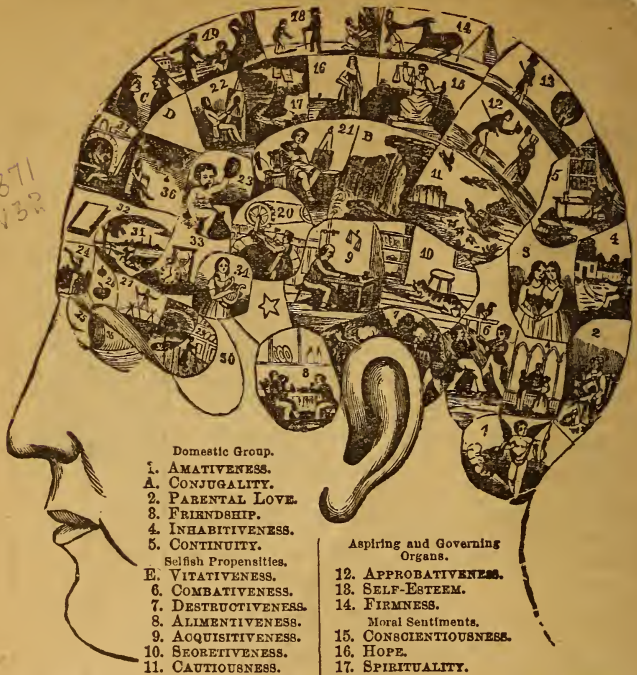
Author, E. Z. FRANKLIN WICKES, New York City.

MUTUAL BENEFIT PUBLISHING CO., TRIBUNE BUILDING, NEW YORK.
1882.

SYMBOLICAL HEAD.



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Domestic Group.

1. AMATIVENESS.
A. CONJUGALITY.
2. PARENTAL LOVE.
3. FRIENDSHIP.
4. INHABITIVENESS.
5. CONTINUITY.

Selfish Propensities.

E. VITATIVENESS.
6. COMBATIVENESS.
7. DESTRUCTIVENESS.
8. ALIMENTIVENESS.
9. ACQUISITIVENESS.
10. SECRETIVENESS.
11. CAUTIOUSNESS.

Aspiring and Governing Organs.

12. APPROBATIVENESS.
13. SELF-ESTEEM.
14. FIRMNESS.

Moral Sentiments.

15. CONSCIENTIOUSNESS.
16. HOPE.
17. SPIRITUALITY.
18. VENERATION.
19. BENEVOLENCE.

Perfective Faculties.

20. CONSTRUCTIVENESS.
21. IDEALITY.
B. SUBLIMITY.
22. IMITATION.
D. AGREEABLENESS.
23. MIRTHFULNESS.

Perceptive Faculties.

24. INDIVIDUALITY.
25. FORM.
26. SIZE.
27. WEIGHT.
28. COLOR.
29. ORDER.
30. CALCULATION.
31. LOCALITY.

Literary Faculties.

32. EVENTUALITY.
33. TIME.
34. TUNE.
35. LANGUAGE.

Reasoning Faculties.

36. CAUSALITY.
37. COMPARISON.
C. HUMAN NATURE.

SIGNS OF CHARACTER AND HOW TO READ THEM.

VITAL,

MENTAL,

MOTIVE,

TEMPERAMENTS.

SIZE OF THE PHRENO-ORGANS and REFERENCE TO PAGES.

INDEX AND KEY TO THE PHRENO-CHART AND COMPASS OF LIFE.	Page.	Page.	+ Very Large.	Very Large.	— Very Large.	+ Large.	Large.	— Large.	+ Full.	Full.	— Full.	+ Average.	Average.	— Average.	+ Moderate.	Moderate.	— Moderate.	Small.	Very Small.	Culture.	Restrain.
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SIZE OF THE PHRENO-ORGANS and REFERENCE TO PAGES.

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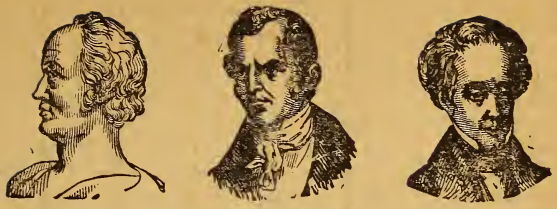
PREFACE.



GALL. SPURZHEIM. COMBE.

THE TRIUNE PHRENO-PHILOSOPHERS.

A NEW SYSTEM OF PHRENO-PHYSIOGNOMY, AND MANY NEWLY-DISCOVERED PHRENO-ORGANS.

Having devoted more than twelve years to investigation, travel, observation and inquiry, as a student of the Science of Mind, this system is the result. I ask that it be examined thoroughly. Let not friendship favor it, nor charity spare its faults; but let the keen edge of truthful criticism lay bare its defects with remorseless justice; error deserves no friends, and truth can safely bid defiance to all its enemies. I have no selfish wish to propagate doctrines, merely because they are my own. No one can be more eager to worship in the temple of truth, no one more desirous to sacrifice his own egotism at her shrine.

All human performances are necessarily imperfect; but I doubt whether in the whole round of the sciences anything more beautifully systematic can be found, than is exhibited in the arrangement of the Phreno-organs as thus set forth.

The study of human nature, has, in all ages, been deemed of the very first importance, and called into vigorous action the master minds of every civilized nation. But the numerous systems that have been successively produced and abandoned, afford sufficient evidence that the great fundamental principles of human nature have never been discovered. Some philosophers had shut themselves in their closets, and endeavored, by reflecting upon the operations of their own minds, to frame a system of mental philosophy which would apply to all mankind. But the result was that they only acquired an imperfect history of a few of their own mental powers, while they remained in total ignorance of the causes which produce the great diversity of human character.

Others have endeavored to acquire a knowledge of man by traveling, and mingling with all classes and conditions of the human race. These were more successful; but however much knowledge might, by the experience of a whole life, be acquired in this manner, it necessarily died with the individual, as it was of such a nature that it could not be communicated.

Anatomical investigation is a method of studying human nature; but, although this leads to more correct conceptions in regard to the functions of the body, it sheds no light upon the operations of the mind. The study of Physiognomy, is another method; it has been pursued since the days of Aristotle, Theophrastus and Zopyrus, among the ancients, to the attempts of Camper and Lavater of our own day; but the real success which has attended the labors of phy-

siognomists, is really owing to their approximation to the great truths of Phrenology though they were utterly ignorant of this science. By examining the work of Camper and Lavater, it will be found that the few useful truths which they contain are based upon the principles explained in this work.

The foundation of Phrenological science was laid by the discoveries of F. S. Gall, a native of Germany, who was born March 9th, 1757. His attention was first directed to the subject while a school boy, from noticing the singular circumstance that those boys who committed the words of their lessons to memory with the greatest ease, had prominent eyes. He next observed that those who excelled in the memory of places, had a peculiar prominence upon the forehead. After leaving the University, he commenced the practice of medicine. He was now a man of science—his very profession led him to study human nature in connection with the human constitution—and he began to reflect —"If the prominence of one part of the head indicates one talent, and the prominence of another part indicates another, may not all the talents and dispositions of men be indicated by the development of different parts of the head?" The suggestion seemed plausible. He accordingly, having vainly examined all the authors on mental philosophy, began the observation of heads of peculiar characters. He was successful, even beyond his most ardent hopes; for he soon discovered external indications of talents for painting, poetry, and the mechanic arts, besides several of the moral and animal propensities. Gall's first publication on the subject was in 1798. He very naturally failed to give system to the facts which he had discovered; and the names which he gave to the organs were unphilosophical. In 1801, fortunately for the science, John Gasper Spurzheim, also a German, became a pupil of Gall, and in 1804 was admitted as his partner.

In 1802, the lectures of Dr. Gall at Vienna, which had continued for five years, were prohibited by order of the government, obtained through the influence of the clergy. In 1805, Gall and Spurzheim left Vienna, and traveled to some of the other cities of Europe, lecturing upon and disseminating their doctrines. In 1807, Gall arrived at Paris, and remained there until his death, which took place in 1828.

Spurzheim dissolved his partnership with Gall in 1813, and in 1814 visited Great Britain, lecturing in the principal cities.

In 1817, he returned to Paris. In 1824, the lectures of Gall and Spurzheim at Paris were prohibited by an order of the government. Spurzheim again visited Great Britain in 1825, where he afterwards spent most of his time until June 20, 1832, when he sailed from Havre, and arrived at New York, August 4. He remained in New York until the 11th, when he proceeded to New Haven. On the 16th he left for Hartford, and from that city he went to Boston, where he arrived on the 20th. He gave a course of lectures in Boston, and another at Cambridge. This was the last labor of Spurzheim in the cause of science. A slow, continued fever, not at first considered dangerous, finally proved fatal, and he died at Boston, Nov. 10, 1832.

No man was ever more sincerely lamented. The most distinguished tokens of love and regard were extended to him while living, and the highest testimonials of grateful reverence followed him to the grave. His beautiful monument at Mount Auburn, is but an emblem of the pure affection with which his memory is cherished. The marble may perish, and the place of burial be forgotten,

but the names of Gall and Spurzheim are immortal. They must always be associated with principles that will be known and appreciated while science has a temple or a devotee on the earth.

Dr. Gall laid the foundation of Phrenological science by discovering that where the skull protruded in a peculiar manner, the character and talents of the individual were indicated by the protrusion.

Upon a careful examination, he ascertained that the protrusions of the skull were generally caused by developments of portions of the brain immediately beneath; these portions he called Organs. His examinations of the brain led him to the important fact, that its principal internal parts are constituted of fibers extending from the circumference of the brain to the central medulla oblongata, and that these fibers were crossed by others which proceeded in an opposite direction. Dr. Gall took a profound view of the subject, and conceived that, in consequence of his discoveries a great revolution must take place in the science of the mind. He proceeded to learn the truth by observations made upon animals and men—upon the living and the dead—upon sculptured busts and painted portraits; and after a whole life spent in laborious researches, with the assistance of his distinguished pupil, Dr. Spurzheim, he succeeded in placing the science upon a solid and enduring basis. It had imperfections—it was mingled with error—a part only of the truth was known, but enough was disclosed to show that all previous systems were false, and that the right path had at length been discovered. No one was more sensible than Dr. Gall himself, that the science was imperfect. He did not attempt to arrange and classify the organs upon any philosophical plan, for he had not obtained a sufficient number of facts. He was not a friend to new theories and schemes, the results of mere human ingenuity, but labored with incredible patience and industry to discover the laws which the Almighty had ordained to regulate the science of mind; and he continually insisted that carefully observed facts are the only sure elements of science, and the only reliable indications of the natural laws which God has established in the constitution of man.

Dr. Spurzheim attempted to systematize the discoveries of Gall and himself, and to reduce them to a science. He divided the organs into two grand divisions, one of which he denominated the intellectual faculties—they are located in the forehead. The other grand division he denominated the Affective faculties. He sub-divided the Affective faculties into Animal Propensities and Moral Sentiments, and ascribed certain peculiar emotions to the moral sentiments, (located in the upper part of the head) which he supposed that the animal propensities (in the lower part of the head,) did not possess.

Nearly all the phrenological writers, (in our language at least) have agreed with Spurzheim in his arrangement and sub-divisions. (See cuts.)

The mantle of Gall and Spurzheim rested upon the immortal Combe who became the great moral phreno-philosopher of his age.

In Europe there are some indications that Phrenology will be permanently established upon the institutions of learning. I understand that Dr. Robertson, of Paris, has, by his will, left $60,000 to the Edinburgh Phrenological Society, and I have also been informed that a Professorship of Phrenology has been established in one of the Universities of Scotland. In this country a conviction is settling in the minds of all educated and thinking men that the principles and leading facts of phrenology are true.

Introduction.

THIS "MINIATURE CHART AND COMPASS OF LIFE" is designed as a Mirror of the Soul of the INDIVIDUAL for whom it is marked; to reflect a perfect image of the entire character in miniature; to give a delineation or analysis of every mental power and business qualification; to guide and direct in life's struggling battle; point out the road to Health, Harmony, Success, Happiness and Eternal Life.

It is needless to enumerate the immense benefits that any one may derive from a correct knowledge of himself. How few know themselves, or form a correct estimate of their own capabilities for any pursuit in life, or understand how to change the temperaments, cultivate deficient faculties, or make the best use of their gifts.

Make your calling, election, or profession sure.

Endless Progression or Eternal Death is the destiny of Man.

The SCIENCE of MIND is the key to all truth.

True wealth is inexhaustible.

Our talent is never less by imparting to others.

Success in life depends upon a right direction of talent. Youth is prophetic. Every individual has his peculiar gifts and calling. Covet earnestly the best gifts, yet despise not the one talent. The humble violet contrasts beautifully with the queenly rose; the strawberry which ripens so lowly in the grass, is more delicious than the acorn upon the lofty oak. None are great in all things, where there is a hill there is a valley; a gift, a deficiency.

Woman is more intuitive than man, because finer and more sensitive. Intuition is often superior to reason. The soul has feelers, coming events cast their shadows before. Spiritual intuition is living faith in God.

A high head indicates aspiration, faith, hope charity; these are the highest faculties of the brain; they give the greatest liberty, scope and enjoyment to the mind. As the blood, which is the life element kept in operation by the constant action of the heart and lungs, must pass through all the lower faculties before it can reach these, so by their cultivation we harmonize and perfect the whole man.

We should be sons of God, with all the temperaments, and faculties blended and harmonized like the colors in light. The different faculties of the mind are but different grades of love. The world is full of beauty when the heart is full of love. "God is love." Thus in man is created the image of God.

The brain is attractive, positive and negative, evolves magnetism and electricity, is controlled by the mind or spirit, and thus keeps up the perpetual motion of the nervous system. The more sensitive a person becomes, the more susceptible of magnetism and psychological influence. The mind is like a harp of a thousand strings, composed of as many faculties as there are attributes in Deity, and capable of discerning and comprehending the truths of the Universe Truth is a unit, and God is a unit. Truths cannot conflict. No revelation or construction of Scripture conflicting with known truth can be of God. God is not the Author of confusion but of peace. The spirit of truth will teach us all things. "He is a Freeman whom the truth makes free."

Physiology in its relation to the laws of life, is the science of the functions of the entire Natural Man. Phrenology is that part of Physiology which embraces the brain and nervous system, through which the mind is said to be manifested. Physiognomy is the art of discerning character by the external signs of the countenance. Psychology relates to man's spiritual nature, or to the science of the soul. Biology, the science of life, is only another name for Physiology, and may be used synonymously therewith.

This little volume is intended as "The Compass of Life, and Miniature Phreno-Chart of the Mind." It will point out the way, and direct the mariner on life's troubled sea; be a sure and safe guide through the storms and trials of the voyage. When the Heavens are black with disappointment and the earth rent with volcanic fires, this will be the anchor of hope, the rule of faith and practice, (to those for whom it is correctly marked) founded in the oracles of God within; the law of love in the mind; the first principles of eternal truth; the unchangeable laws of mind and matter.

It will show the harmony and unity of Truth, Science and Revelation,—heralding the dawn of a better day, when earth shall be wedded to heaven. Nothing benefits the mind so much as a clear comprehension of its own peculiar powers. Nothing cultivates it so much as the effort to use those powers when recognised—to impart the jewels of thought and experience—the endless variety of truths we have gathered in life's dear school, where the Almighty has moulded us for our especial work.

It is criminal to hide the gifts and talents God has bestowed upon us. We should labor to enrich and enlighten each other; our light is never less by lighting our neighbors.

We therefore send forth our "Chart and Compass" as an effort of our youthful mind, hoping, dear reader, you, and all who may candidly peruse these pages, may be blessed and assisted by them in life's battles. We have gathered very many golden items and gems of truth along our checkered journey of life—carefully examined every known system in Europe and America—and have pursued the study of mind for many years with patience and perseverance; visiting in our varied researches the asylums and prisons of our country, and laboring with energy and industry to teach and establish our new system of Phreno-Physiognomy. We challenge objection and court criticism. We aim to be original, earnest and practical; and have many friendly testimonials received during these years of labor from those who were interested or instructed by our Lectures and examinations. Like the bee, we have gathered treasures from every flower, endeavoring to condense the essence of other systems and extract the good and truth from all. Nevertheless, the work being somewhat hastily written, during the changes and fatigues incident to a traveler's life, undoubtedly contains some errors, which to the jealous eyes of those who do not sympathise with the views of the author, may afford room for unkindly criticism. We hope, however, to perfect ourselves, and at a future period issue our "Illustrated Symbolical Phreno-Chart and Compass of Life" as the most complete and interesting work of its kind ever presented to the public.

We design to illustrate the "Symbolical Phreno-Chart" with appropriate steel engravings, original cuts, and portraits of notable characters now living. This work is intended as a kind of introduction to the forthcoming volume.

"This is the covenant that I will make with them. After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them."—Heb. 10 : 16.

The Science of Mind is the key to all truth.

Self-knowledge is the first step to greatness

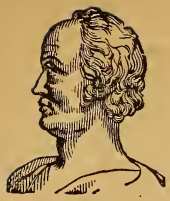
Cultivated talent constitutes the wealth of the soul.

Harmony of Phrenology with the Bible.

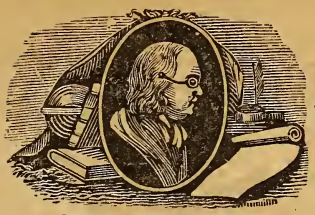
In every age of the world mankind have demanded that every new scientific discovery should be judged by the Sacred Scriptures, and condemned if it did not seem to harmonize with them. Three hundred years ago the teachers of Astronomy were hunted as the enemies of religion; and less than fifty years ago the Geologist was called an infidel. The recognition of two facts has changed the public sentiment of the religious world, One of these is that the Bible was given us as a guide in morals and religion, and not as a manual of physical science; the other fact is, that on investigation of the spirit of Scripture and the facts of science, it is found that they do not disagree, and that the latter in many respects tends to corroborate the truth and enforce the claims of the former. This is eminently true of Phrenology, because revelation is a moral, spiritual and passional guide to man, and therefore occupies the same ground as that science which has to do solely with the mental and passional nature. It would therefore be expected that the Bible, in treating of the duties and destinies of the race, would recognise each mental power and passion, each aspiration and emotion; not only to permit and guide the action of each passion and faculty, but to warn and to threaten against their abuse.

That this is done in express and vivid terms will be observed by perusing the quotations we have made; and any person familiar with the Scriptures will readily perceive that passages appropriate to each mental organ might have been multiplied to a much greater extent.

That the Bible recognises every passion and faculty which is claimed by Phrenology to be a part of man's complicated mental being, the perusal of the following pages will abundantly attest. In their preparation the temptation has been to extend the quotations. The Bible is full, everywhere, of passages pertinent and beautiful, illustrating the fact that the Divine Author of our being was also the author of that book, which is unsurpassed in its life-like pictures of human nature in all its phases. We believe that the Christian religion has nothing to fear from science; and as "true religion is central truth, all knowledge should be gathered around it."



GALL.



BENJAMIN FRANKLIN.

WASHINGTON.

A GLANCE AT PHYSIOGNOMY.

"THE HUMAN FACE DIVINE."

THE organs of the brain have their poles in the face, and form the features.

The poles of affection are located in the lips, the size and shape of which indicate the strength and kind. Thin bloodless lips denote want of affection and love. Full, stiff upper lip, firmness; large, rosy lips intense affection.

The size and shape of the nose more than any other facial organ, indicates character. A large nose shows great strength and power; flat wide nose, low, groveling, outlandish desires and inclinations; sharp nose, keenness and penetration. Then we have the high Roman nose, the hooked, eagle nose, the cogitative nose, the snub nose, and the celestial nose, all of which indicate peculiar characteristics. Large nostrils indicate strong lungs, which impart oxygen, life, and activity to the system. Man should breathe through the nose and not through the mouth. Napoleon, in making choice of his generals, was governed by the size and shape of the nose.

Nature is true to herself; she compels every individual to carry his character at mast-head. The more man resembles the lower animals, the more like them in character; some men have the mark of the beast in the forehead.

The eye is the mirror of the soul, and reflects every passing thought.

Fine hair and skin denote fine feelings and most exquisite sensibility; thick neck and heavy beard, sexual power; a large bloated face, gross, sensual mind; full, round cheeks, strong digestive organs; flat, sunken cheeks, dyspepsia; sunken temples, liver complaint.

The voice, gesture, hand-writing, walk, carriage, etc. betray character. The voice of love is sweet and gentle as a dove; there is the harsh, grating tone, the soul stirring music, the snarling scold, and the commanding eloquence; while the roar of the lion, the bray of the ass, the hiss of the goose, and the hoot of the owl, are all characteristic, and have their corresponding resemblances in the different voices we daily hear.

Fine, well formed letters indicate polish and refinement, and vice versa.

The head is thrown in the direction of the strongest faculties. The intellectual carry the head forward, the selfish and conceited, backward.

A square, prominent chin, indicates promptness and tenacity. Small, retreating chin, fickleness, and inconstancy. The poles of government are in the chin.

The distance from the ear to the center of the forehead, is the measure of mentality. The ear is distended in the direction of the strongest faculties.

If the eminent Lavater was not the author, he certainly was the individual that gave prominence to the science of physiognomy in Europe.

Though hardly acknowledged as such in America, nevertheless physiognomy is a science having a basic formation in the human constitution; and every man, though nominally denying, is, to some extent a practitioner thereof, judging of earth, sea, sky, rocks, grasses, grains, as well as faces, from external appearance. Every imprint, furrow, angle, curve, or line upon a mortal's countenance symbolizes some trait or quality of soul. Accordingly the practised anthropologist prefers reading men from their facial angles rather than their brain organs. Not that I undervalue phrenology; it is the twin-brother of physiognomy, and they are mutual helps in the practical solution of the Greek inscription, "Know Thyself."

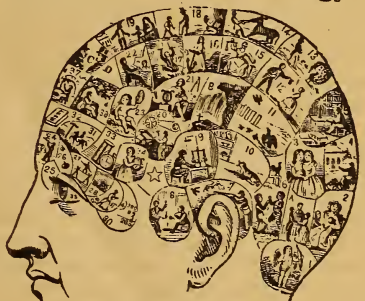
In the perfect character, the forehead equals in surface the face. The more it predominates over the face, the more the intellectual, moral and spiritual nature predominates over the lower and physical, and vice versa. In all the lower animals the face greatly predominates over the forehead, and the forehead itself is covered with hair, indicating the blind nature of their directive talent. The farther we go down in the scale of humanity the more the face and head resembles that of the lower animals. The face greatly predominates in all the passionate, savage, and half-civilized, races. The more highly cultivated, the sharper and more symmetrical the features become. The higher, broader and deeper the forehead, the more it predominates over the face. This is the Eden of the mind—the garden of the soul—the focus of all intelligence. By it we determine the quantity, quality, and variety of talent possessed by any individual. The mind is like a garden, and requires to be cultivated as much as the soil. The deeper and richer the uncultivated soil, the more its tendency to produce weeds, thorns, briers and brambles. It is precisely so with the garden of the mind. The more vigorous and active, the stronger and finer the mind of the child, the more restless, uneasy and mischievous it will be. In many respects the mind resembles the description of the garden of Eden,—watered by the rivers of blood from the heart, which is divided into four heads. The garden of the mind thus constantly refreshed with the elements of growth and life from the perpetual operation of the heart and lungs, produces every conceivable variety of fruit which is desirable for food and pleasant to the eye. In the midst of the garden the tree of knowledge occupies the most conspicuous place. The knowledge of good and evil comes of the perverted gratification of the faculties of the mind. It deranges and destroys the functions of the soul. The wages of sin is ever death.

The curse ever accompanies violated law. We cannot partake of the knowledge of GOOD and EVIL without a fall. The greatest commandment ever given to man is, "Be true to thyself, and let nothing stand in the way of the growth of thy spirit." The legitimate and harmonious gratification of every faculty is right.

The uncultivated talent will ever be taken away and given to another. God is a great economist. The tree of life springs up in the soul, guarded by the two-edged sword of necessity, which turns every way to protect the paths of virtue and truth. Necessity is the mother of invention. Man is ever driven forth to cultivate the back ground of his nature. Only the Redeemer of peace and love can unite the conflicting faculties of the mind—the jarring tendencies of the soul. Man is created in the image of God, for God is love. The natural, selfish, and perverted man is a bundle of hate and antagonism. It is difficult to find any other name than that of Love for the faculties of the mind, from

the lowest physical love of the sexes, to the highest or supreme love of God. Upon love to God and man hang all the law and the prophets. Cultivated talent constitutes the wealth of the soul. This is the true, inexhaustible riches of the mind, the only treasure worth living for. The more we give of this wealth, the more we have left to give. Our light is never lessened by lighting our neighbors. The best investment ever made is in the mind. Lay up thy treasure within, where moth and rust doth not corrupt, nor scoundrels plunder and steal. These jewels of the mind we carry beyond the tomb. Every faculty of the soul proves the divinity of man, and the eternity of Life.

Evidences of Phrenology.



SYMBOLICAL HEAD AND LOCATION OF ORGANS.

PHRENOLOGY is the science of mind. It treats of the several mental faculties, and traces them to their respective organs—the convolutions of the brain. The relation existing between the mind and its material organ, the brain, belongs to that class of truths which though co-eval with mind itself, yet were left for man to discover by his own research.

The revolution of the planets round the sun has doubtless continued since their existence; yet it was left for Copernicus and others to search out and reveal this now simple truth.

The laws which regulate the planetary systems have ever operated as at present; yet these were unknown until Newton was raised up to trace them

The blood in the human frame has circulated in the same way ever since man was brought into existence; yet this was a hidden mystery until Harvey, by his superior penetration, brought the whole to light.

So of Phrenology. The brain has ever been the organ of the mind; and upon its development, shape, and quality, the mind has always depended; yet no man could understand, much less explain this, until Joseph Francis Gall, of Vienna, with a mind constituted, apparently, for the express purpose, became the instrument to discover and present the important truth.

Man is a twofold being, composed of mind and body. The mind is the principal or substantial part—the part that hears, sees, tastes, smells, loves, hates, thinks, reasons, wills, and understands; but it is entirely dependent on the body for its ability to do these things in this material world, as is evident from the fact, that, without the eye of the body, the mind cannot see the sun, or anything in the material world, neither can it hear without ears, or feel without

nerves, and so on. Hence the necessity of noticing the body, in its various conditions, as the first step in investigating mental phenomena. By this mode of investigation we have established, by a great number of facts, the following principles :—

I. THE BRAIN IS THE ORGAN OF THE MIND.

Where there is no brain there are no mental manifestations. Idiots possess very little brain compared with other men. This will be readily seen by comparing the heads of Washington, Franklin, and other distinguished men with idiots; also by comparing those nations who have large heads with others having small ones, the former will be found to rule the latter. The English and Hindoos are in point, where a few hundred rule as many thousands.

It is proved also by the following facts :—

Injuries upon the head affect the mind, while the same injury upon other parts will leave it unimpaired;

The mental faculties appear and disappear at the time of the development, maturity, and decay of the brain;

Disease upon the brain produces insanity;

Mechanical pressure upon the brain destroys all mental power.

II. As the mind cannot be a unit, or single faculty, but a combination of faculties, its instrument, the brain, must consist of as many organs as there are faculties. This is in accordance to the law which assigns to every member of the body a separate duty. As the eye and ear have separate duties, and can never discharge the duties of each other, so the different convolutions of the brain have their separate functions, and can only perform them.

It must be borne in mind, that, although the several organs which constitute the brain are connected at the base, yet they act independently, and oftentimes in direct opposition to each other.

For instance: Acquisitiveness prompts us to acquire and lay up property, while Benevolence would bid us distribute it to feed the hungry and relieve the suffering. Destructiveness gives energy, makes us hasty and passionate, while Cautiousness would make us prudent and careful. Self-Esteem tends to pride, while Reverence leads to humility. Thus the organs, acting in their respective capacities, combining in various ways, give the endless variety of character observable among men.

The plurality of the faculties is also proved by dreams, where some organs are asleep while others are awake; hence the incoherency of dreams.

Again, it is proved by our ability to do several things at the same time.

The same is proved by monomania, or partial insanity. In these cases, one organ, or one set of organs is diseased, while all the others are perfectly healthy—as in the case of the individual who imagines himself the true God, and will threaten to call out his army to destroy all who will not acknowledge his supremacy. Here the organ of Self-Esteem is not only very large, but is also diseased.

Farther proof of the fact that different organs of the brain perform different offices, may be drawn from the effect which injuries upon the brain produce. Thus, when a part of the skull has been broken in, so as to press upon the brain, the organ which is pressed loses its power, and on removing the pressure the mental power returns. When the skull has been removed from the organ of Firmness, pressure upon this part of the brain destroys the balance of mind. In another case the skull was removed from the organ of Language and

Individuality, and when the finger was pressed upon the brain, the lady could not call by name her most intimate friends. On removing the pressure her memory returned.

III. The size of the brain and of the several organs will be a measure of their power when all other conditions are equal.

This universal law of matter, that size is a measure of power, will apply to the brain as well as to other parts of the system. It is this law which enables the phrenologist to judge of the character of the person by the size and shape of the head. A large, and well developed form is admitted by all to be an indication of physical power; so a large and healthy brain is equally an index of a powerful mind. And by the same principle, as a large and well-formed hand is more powerful than a slight and delicate one, so any mental organ will be strong in proportion to its size.

Applying this law to the brain as a whole, we find that Bacon, Washington, Franklin, Gall, Bonaparte, Brougham, and the distinguished men of all ages, have possessed large heads, and not an instance can be found where a decidedly great man has possessed a SMALL head. Applying it to distinct parts, we find that those men who have manifested EXTRAORDINARY faculties have always possessed the respective organs in a corresponding degree of development.

The question may be asked, What shall be done with heads where the propensities predominate? Others may ask, Does not phrenology tend to fatality? or are we to be held responsible for the shape of our heads? An answer to these questions may be found in the following statement: We have the ability to alter the shape of our heads. This point is now well settled. Thousands of instances might be cited, where long continued exercise has caused certain organs to grow, even after the person had arrived at the age of thirty years. Spurzheim mentions the case of a gentleman in England, who, to test the truth of this statement, had a cast of his head taken, and then directed his attention to some new pursuit; and at the end of a year had another cast taken, and thus on, until he had five different casts, and by comparing found that the first and last differed so materially that one would hardly believe they ever belonged to the same individual.

The skull presents no barrier to the growth of the organs of the brain, for the brain gives shape to the skull, and not the skull to the brain. In the infant the brain is first formed, and the bony deposition of the skull takes place afterwards, and it is not until some time after birth that the skull is perfectly formed. In the adult the skull, as well as the brain has its nourishing blood-vessels, and both receive their growth simultaneously.

Let not individuals be discouraged because the growth of the organs is slow and almost imperceptible; they cannot be altered in a day, nor in a month; but years are sometimes necessary to bring about a material change.

Upon the same principle if we suffer our mental faculties to remain dormant they are generally weakened, until complete degeneracy is produced through want of exercise. The mind of man is never at rest; it is either rising higher and higher, to the highest state of mental elevation, or it is sinking lower and lower, to the lowest grade of the brute creation. Be not, therefore, like the slothful servant, who laid his talent up in a napkin, but exert it for the glory of God, and the benefit of the world in general.

If, then, we may alter the shape of our heads, are we not culpable if this be

neglected? That such an alteration can be effected, is only applying a general rule viz: Exercise gives power, and increases the size of any organ—the same law which increases the muscles of the blacksmith's arm, and which makes our right arm stronger and larger than our left. By this rule the organ of the brain which we exercise most, will grow most, and be most powerful.

The PRACTICAL USES of Phrenology and Physiognomy are—FIRST, to teach us how to bring all parts of the system into harmonious and well-directed action. SECOND, to understand the function and uses of each separate organ. THIRD, to enable us to govern and educate each faculty and each propensity, increasing the power of some, and properly directing others. FOURTH, by combining these lessons, it enables us to know ourselves, and also account readily for each motive, thought and act on scientific principles. And, FIFTH, it will indicate the particular calling or pursuit in which each person may be most useful and successful, accomplish most, rise the highest, and do the greatest good in the world. In short, one of its principal missions is to secure "The Right Man in the Right Place."

Attributes of Male and Female Heads.

FIG. 1.

MALE SKULL.

THE Creator has evidently marked out the different spheres in which men and women are best adapted to move, and their heads are found to correspond with these spheres.

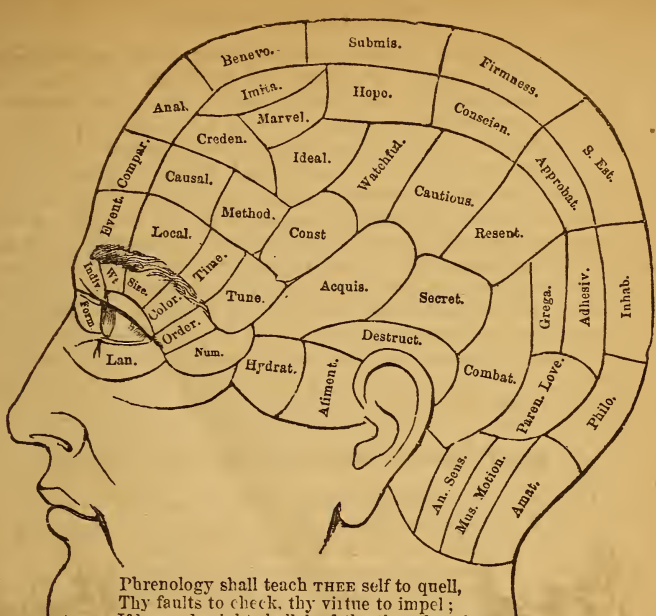
FIG. 2.

FEMALE SKULL.

Fig. 1 is from the skull of a man, and is a fair specimen of the male head. It rises high from the opening of the ear, *a*, to Firmness, *b*. It is large in the social region, particularly at Amativeness, *c*. The phrenological organs of force, pride, energy, and self are predominant. Fig. 2 is of a well balanced female skull, and is fine, smooth, and even. The leading developments are at *d*, in the region of Philoprogenitiveness, Adhesiveness, and Inhabitiveness, while at *b* and *c*, it is much less than in the male. At *e*, Benevolence, and at *f*, Veneration, the female is relatively more developed, but less so at Firmness and Self Esteem. *b*.

DIVERSITY.—There are no two persons exactly alike in character or in appearance. We all differ more or less in opinion on most subjects, as we do in size, form, complexion, quality health, strength, and length of life. One person has great bodily strength; one great mental activity. One is original and inventive, another merely imitative. One economical; another prodigal. One is honest: another dishonest. One loves home; another loves to travel. One studies the sciences; another prefers art. One is musical, poetical, and fond of oratory; another disregards them. One is bold, courageous, manly, and self-relying; another timid, irresolute, bashful, diffident and sensitive. Phrenology explains these differences, and points out the means by which to develop harmoniously all the organs of the mind. We CAN improve.

Phrenology reveals character from the shape of the brain, be it broad or narrow, high or low, short or long, and enables us to determine the location, relative size and strength of the different organs. From it we may learn how to develop, direct, and restrain all the mental powers on scientific prin-



Phrenology shall teach THEE self to quell,
Thy faults to check, thy virtue to impel;
If learned aright shall lead thy thoughts above,
In reverence to the GOD OF TRUTH AND LOVE.

E. Z. WICKES, *Intuitive Phrenologist and Physiognomist.*

First Principles of Phrenology.

MAN IS MIND. The body is simply the instrument through which the mind manifests itself while on earth. Mind is the primal power of the human system, and is manifested through seventy or more organs. Each is primary and independent in its functions, doing its own work, and not doing the work of any other. Each of these mental powers resides in and is manifested by or through a particular portion of the brain. So each organ of the body performs its own function ONLY. The eye sees, the ear hears, the heart circulates the blood, the lungs breathe, the stomach digests; and so the organs of the brain, like so many telegraph wires, each perform their separate functions, and all report to "headquarters;" and as New York is the headquarters of the telegraphic system, so the brain is the headquarters of the nervous system, and each line has its office in it. The power of each organ, all things being equal is in exact proportion to the size and quality of the brain or nerve which manifests it.

The mental powers are possessed in different degrees by different individuals, and also by the same individual. One possesses ten talents another five.

another one. Each mental power grows stronger and becomes more skillful by proper exercise. Our accountability is just in proportion as we make a good or a bad use of these talents. Each mental power was created for the purpose of doing good, and intended to be used.

Man, being placed in the subjective, objective, and attractive world, is constantly surrounded by and exposed to an infinite variety of influences. "The Mind is Man." The brain is the complex instrument by which he can express from within his desires, inclinations and anticipations. The face is the sensational mirror in which we can discover the influence of the organs of the brain and the impression made upon the mind by its perceptions, retentions and expressions. In fact the face is the true window of the Soul: through its transparent texture we can clearly discern the combined influence of heat, light and sound on the brain. Therefore it is the organs of the brain and the faculties of the mind as their expression appears in the face, that we are about to consider and describe.

As the description of individual disposition cannot be correctly given without the face is included, and its relations to the brain, so the quality and activity of the brain cannot be correctly estimated save by the features and expressions of the face.

The operations of the brain are frequently interrupted by, and under the influence of the body and physical organs.

Matter is the general name given to the substance of which the body is composed.

As there is not an exact amount of matter in any two bodies, nor an equality of size, nor similarity of form or configuration, so there exists a difference in quality or texture, and character. No two are alike in any respect; all men look from different stand points, and through different colored glasses; are controlled by a different combination of circumstances; act from different motives; cannot agree, or see things in the same light.

ESTIMATES OF CHARACTER.

The judgment of the world in reference to human character is often, perhaps we may say generally—unjust. People take one-sided views of their fellow men and of themselves. Attention happens to be directed to certain points, and the man is judged by them, while other qualities just as essential—perhaps more so—are left out of the account altogether.

Phrenology teaches us to avoid this error. It teaches us not to judge a man by isolated acts, or isolated traits of character, but by his organization. In that we find, clearly and fully written down, his whole physical, mental, and spiritual character. We can strike a balance between the good and the bad, and assign to him his true place in the scale of humanity. We see him as he is, not one side of him, but all sides.

The Utility of Self-Knowledge.—"The right man in the right place" would enable society to move on in harmony; and it is possible, by the aid of science, to place each man just where he belongs—where he would succeed best, rise the highest, accomplish the most, and do the most good in the world, and secure the most perfect happiness; also, to govern and educate children, and fit each for the place or sphere to which he is, by nature best adapted. In short it will inform us what we can do best.

HEREDITARY INFLUENCES.

Every person's character depends upon three distinct elements:—

1st. Hereditary organization, and health of body and brain.

2d. Associations in early life, and the habits, employment, example, impressions and instructions received.

3d. Our own determinations, when we are old enough, and at liberty to act for ourselves.

The principles, both moral and religious, the habits of both body and mind which we then adopt, we are responsible for, and it is of the greatest importance that we make no radical mistakes. To prevent such mistakes we need knowledge, and, first of all, a knowledge of our hereditary organization, that we may understand what tendencies of nature are in us originally excessive, and what are originally defective. Thus we shall be enabled to judge whether our original character has received the right kind of cultivation, and whether, during our past lives, we have been subjected to proper influences or not; and also, what is of more importance than anything else, how we shall be best enabled to form good resolutions, and mark out a more correct course for our future conduct,—so as to improve our characters and intellects, and thus attain a higher degree of happiness ourselves, while, at the same time we shall exert a happier influence upon the characters of others. Before proceeding to examine the head, the examiner should notice the proportions of the body, the appearance of the face, to ascertain the degree of energy, activity, delicacy or strength with which the faculties of the brain can be habitually manifested. For it should be understood that, although the form and size of the head may indicate the different traits of character, it does not indicate the energy or activity of the general character. No person who has small lungs, whatever may be the size or form of the head, will manifest great energy of character.

PHRENO-PHYSIOGNOMY:

SIGNS OF CHARACTER, AND HOW TO READ IT ON SCIENTIFIC PRINCIPLES.

The Brain is the fountain of all thought and sensation, a most perfectly organized compound galvanic battery, the grand machinery of the mind, which is not a unit, but composed of a multitude of faculties, which create infinite variety of character, talent, and disposition, according to the size, quality and quantity of the convolutions of the brain, which can always be determined by the configuration of the head, the shape and size of which invariably indicates the character of the individual.

Everything in the Universe is compelled by the God of Nature to bear its character at mast-head.

The brain being a magnetic battery is constantly generating animal and spiritual magnetism, and sending it down like a quickening spirit, through all the ramifications of the nervous system, which seems to be an extension of the brain, throughout the entire physical organism. One class of nerves

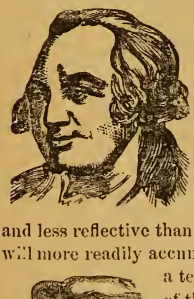
extends to, and permeates the muscular system, and gives the sense of motion, thus elevating the animal above the vegetable world. Without a vigorous brain the individual is incapable of rapid and continual motion. The greater the quantity of electricity generated in the brain, properly conducted to the muscles, the more powerful, energetic, and effectual the motions.

The Face is the Mirror of the mind. Every aspiration, desire or thought is reflected through the features.

The Nose is of unspeakable weight in the scale of Physiognomy; it is the index to the character of every individual, standing, as it does, the most prominent and conspicuous feature of the face, and least liable to change its expression of any of the facial organs. A large nose invariably indicates a strong character of some kind. A very small nose evinces a weak, contracted mind, a dull sluggish and stup'd brain.

The larger and stronger the lungs, the more clear and vigorous the mind in all its manifestations. Light and air are the great purifiers of the blood.

The sense of smell, the sentinel of the lungs, is located in the nostrils; it is dangerous and unhealthy to breathe through the mouth. This is the most fruitful source of lung diseases; the lungs become chilled by the cold unfiltered air, which is not properly permeated with the magnetism of the brain.



The large cogitative nose, as seen in the accompanying cut, and in the head of Franklin, preceding, indicates a vigorous and powerful mind, and generally a universal genius. The hooked, eagle nose indicates an over reach'ng, keen-s'ghted, proud sp'rit, an eagle nature, a merciless dispos'tion to pounce upon and devour its prey, which it sights from afar. Those possessing prominent noses of this peculiar type will generally be found less scrupulous in bus'ness matters and less reflective than those of the form designated as the cogitative. They will more readily accumulate wealth and political power. The Jewish nose has a tendency in this direction, and may serve as an illustration of the characteristics indicated.

A long, drooping nose evidences a despondent, gloomy and dejected spirit, an inclination to pry into the affairs of others. A short, snubbed nose, blunt uncultivated nature. All the infin'te variety of noses have their peculiar characteristics.

A sharp, protruding septum, indicates scholastic ability, sagacity and keenness, and a disposition to accumulate knowledge. High Roman nose, disposition to attack, conquer and subdue; and vice versa, the Grecian nose indicates artistic skill, polish and refinement.

The more the nose resembles that of any animal or thing, the more like will the individual prove to be in character. The finer and sharper the features the more active and penetrating the mind.

A sharp, turned-up nose, a dissatisfied, fretful, chafing, uneasy, discontent

ed spirit,—disposed to find fault and scold, turn up the nose and sneer at every thing, quick to detect defects in others.

No one should presume to determine character without first looking into the eye. The quality of the soul can be instantly detected, as every emotion of the mind affects the expression of the eye. Every thought that gleams from the spirit makes its impress upon this wonderful sense of light. The more the eye resembles the eye of the snake, dove, eagle, hawk, or owl, the more like in character. The eye of the lamb differs widely from that of the lion, panther, or hyena. The book of nature is open on every hand. We have but to open our eyes to read the infinite arcana of wisdom.

Blue, grey and black eyes indicate very different dispositions.

Blue eyes indicate a gentle, sweet, and amiable spirit; one easily moulded and affected by surroundings; impressive, initiative, and inspirational.

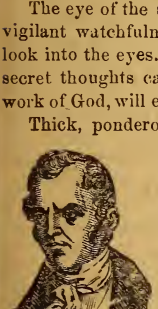
The cold grey eye of destiny reminds one of the granite hills,—stern, inflexible, and unapproachable.

Dark eyes, express deep, absorbing penetration, often accompanying the most heartless natures, and cold blooded villany. But there are frequent exceptions to these general rules.

Blue eyes are more easily psychologised and brought under the influence of others; more impulsive and easily affected by love and emotion. They remind one in their various moods and expressions, now serene, then clouded, of the blue expanse of the heavens.

The eye of the scoundrel is vacillating and unsettled, betraying an uneasy, vigilant watchfulness, or fear of detection; never permitting a searching look into the eyes. They evince an instinctive consciousness that their most secret thoughts can be detected, while an honest man, who is the noblest work of God, will ever look you square in the face.

Thick, ponderous lips, denote gross, coarse and powerful passion. Full rosy lips, intense affection. Handsome, well formed, and neatly-mated lips, a symmetrical, harmonious, pure, chaste amiable and affectionate nature. The depth of the grooves in the red portion of the lips, indicates the steadfastness tenacity and chastity of the love. Smooth, full, red lips denote ardent, earnest, and inconstant affection. Unclean and loosely hung lips, a gross, careless and loose affectional nature. The most perfect love will ever be expressed by the magic kiss. This is the purest emblem, or natural language of love, by which its quality and nature can be told; this is the direct and natural channel of love's sweetest magnetism. No one should marry without first testing the quality of love through the poles of the lips.



It is surprising, even to the accustomed student of this interesting science, to observe the number and variety of the most subtile and exquisite emotions of the soul which are conveyed, as with a distinct and spiritual language, through the delicate lines, shape, and hue of this most beautiful and expressive of the features. Its frankness betrays what the eye seeks to conceal, revealing unconsciously the very depths of the heart.

A full, stiff upper lip denotes firmness and tenacity of purpose. The more it predominates over the lower, the more ungovernable and unyielding the nature, and inclined to govern, control, and subdue others. The more pointed and focalized the upper lip, the more concentrated and determined the character. "Keep a stiff upper lip" is an old saying, and no one can do much without it. The effort to stiffen and concentrate the muscles of the upper lip, stimulates into activity the organs of government, so the exercise of any of the facial organs stimulates the corresponding faculty of the brain. Thus can the locality of the poles of the organs of the mind be determined. A turned up, vibrating upper lip indicates a fickle, unstable character.

Thus Physiognomy, when based on Physiology and Phrenology, may be reduced to a perfect system as an index of character and disposition. There are certain nerves connected with the features, which when acted upon produce certain changes in the expression; as from joy to sorrow, love to hate; from kindness to revenge; or from hope to fear, penitence, devotion, etc. The expression will be clear, distinct and comprehensive, or it will be dull, vacant, or imbecile. If you are joyous and happy, the mouth will turn up at the corners thus, ⌣; but if downcast, desponding and miserable, will incline at the corners thus, ⌢. Are you good-natured? or are you sad, gloomy, dejected? The corners of your mouth alone will tell the story. The nose, chin, eyes, ears lips, and all the other features indicate character.

The mind is a germ of Divinity, capable of unlimited development and expansion. At first a blank—the most ignorant and helpless of all things—yet capable of rising higher than anything else in the universe. It may be compared to a plant, which under favorable circumstances sends out innumerable successive roots and fibers, buds, leaves and branches. So, conditions and necessity create new faculties and combinations of organs in the brain and face, which change and modify the character of the countenance.

There appears to be no end to the growth, unfolding, and upbuilding of the tree of life, or living temple of the spirit—the house not made with hands.

Man is yet in infancy; like the germ beneath the soil, budding into new and higher life continually—absorbing, and living on finer and more celestial aliments. Onward and upward is the destiny of man. I see this prophecy in every innate desire and aspiration of the soul. I behold the golden future (like apples of gold in pictures of silver) radiant and luminous with love, and truth, peace and plenty, harmony, happiness and eternal life.

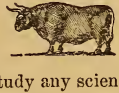
The key of mind will unlock the mystery of Man and all the arcana of wisdom and knowledge.

Like the plant just looking through the soil, we behold the dawn of endless day, and hasten to embrace the sun of truth, and kiss the beams of light and love, as they break in upon the new-born faculties of the soul. The higher we grow up into the Divine Man, the more perfect we become.

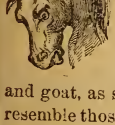
The more perfect we become, the more unitized and illuminated the spirit, until we reflect the perfect image of God, our Father, and Christ, the Redeemer, and become joint heirs with him who possesses all things. The higher we rise, the deeper we must sink our roots, and extend the fibers of the soul into the solid groundwork of Nature's eternal principles. The tree of life must be rooted and

grounded in the essence of divinity—the infinite, eternal, and unchangeable Father. True greatness and goodness consist in a perfect and harmonious development of every part of our nature—in a proper blending of soul and body—temperament and senses—spirit and matter. Let nothing prevent the development of mind, the growth of soul. Fear not to supply the demands of Nature; self-preservation is the first known law. Every faculty was made to be used; the God within will teach thee all things. Study thyself; trust no man nor book; worship God, the eternal essence of mind and spirit within.

COMPARATIVE PHYSIOGNOMY.



THE most direct, safest and best way to study any science is by illustrations symbols and comparisons. Nature is full of diversity, and endless varieties of types, symbols, and shadings of character, as illustrated in the different races, species of animals, and varieties of plants; yet she is so simple, truthful, and exact in all her silent teachings, that one need not err, and he that runs may read what the spirit of truth reveals unto all. God's Oracles are written in and on, within and without every atom and organization in and under heaven. They speak but one language, that of truth. There is no confusion in Nature,



Behold the different races of men, and the various species of birds and animals. Contrast the seven leading features of the face, the eyes, ears, nose, mouth, cheeks, chin and forehead, with those of the elephant, hawk, (p. 20) cow, ox, horse, eagle, sheep,

and goat, as seen in the annexed cuts. The more any of these seven features resemble those of any animal, the more like the character. Contrast the Indian

with those of the white race. We thus learn to discriminate between different tendencies of the mind, as all races of men and species of animals have strong predilections and leading traits of character, which stand out most conspicuous.—

shape and mould the countenance. Every thought, word, and deed is brought into judgment and recorded in the book of life, which by the light of science can be read of all men,—"There is nothing secret that shall not be revealed, nothing hid that will not be brought to light." Luke 2; 3.

Every thought we think is shaping our destiny and weaving the web we must wear through eternity. It is hard to change the deformed monstrosity, or develop the dwarfed idiot. Unchangeable laws control mind and matter.

Trifle not with thy talents; improve the precious moments, the innumerable opportunities of life. Eternity is long, but time is precious, as it weighs so heavily on the future destiny of man. A deed done cannot be undone; an opportunity missed, a moment lost, cannot be recalled. Every revelation of nature and manifestation of mind proves the eternity of life and death, as to individualities, although every particle of matter in the Universe is immortal.

and has evidently existed from eternity self-existent. Nevertheless the forms of all organized bodies change continually, and will so change eternally, never remaining the same. Stagnation is death and disorganization; action alone is life.

Attraction and repulsion produce all action; heat all expansion; love all life, hatred and antagonism, death. Heat is positive; cold is negative. Heat is life; cold is death.

We must live consistent with self or perish. The talent unimproved is lost

As the growth of weeds, noxious plants and animals, must give place to a higher and still higher order, and as they enrich the soil by absorbing the elements of life from the light and air, and prepare it for a higher and better genus of plants and fruits, so does Man's existence, life, and death prepare the way for a finer, more spiritual, and more celestial life in the race. Many germs perish, many blossoms are blasted, much seed wasted—broad the road to destruction, but strait and narrow the way to eternal life.

One way alone conducts us aright; ten thousand lead astray. All matter being eternal there is nothing lost,—extremes always meet—everything runs in a circle. Death is life; God is economical. There are fixed laws working the redemption of every atom. Hell is the furnace where God purifies the spirit. The woes and agonies of life work salvation or disorganization. In the endless future of our world, the working of these internal laws, will either redeem or utterly destroy every lost soul and wandering spirit. The wicked shall perish out of the earth, none but the good and true have the gift of eternal life dwelling in them. The very nature of sin is death. This diseased, fallen, and degenerate race will be saved by the help of the care of God, through Christ the sun and center of all things.

SOUL AND BODY.

The Soul or Spirit, the unseen, unsearchable essence of Mind, constitutes the Divine Man; permeating the body, which may be compared to a stringed instrument, having the capacity or elements of harmony.

The nerves, the eye, and the senses and faculties generally, are the chords and artificial framework which God has woven round the quickened spirit, which has the power of life and action within itself. The soul and body are Life—a harp of a thousand strings, fitted, when in harmony with itself—for God and the angels to play upon.

In the present life, the soul requires a body, a nervous system, a brain,—through which to act on the world of matter. Spirit communicates with spirit, and mind with mind even at great distances.

The intellectual, moral and spiritual powers, are the crowning elements of man's nature; the other powers and propensities, which are also possessed by the animals, are subsidiary, and to be subservient to them.

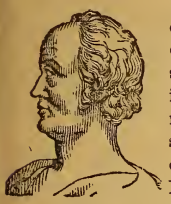
The natural powers being favorable, a proper use of all the mental organs insures right development and happiness in this world.

The functions of these several organs are governed by fixed laws. Phrenology is the science that explains these laws, and consequently enables us to guide the mental powers in accordance therewith. No part of the body can be affected without a corresponding effect on every other part

THE SEVEN SENSES

WITHOUT WHICH THE SOUL WOULD BE INEXPRESSIBLE.

SEVEN SENSES, viz: Sensation, Sight, Hearing, Intuition, Taste, Smell, Motion.



GALL.

TEMPERAMENTS. There are sev en temperaments, seven senses, seven grand divisions of the brain, and seven colors in light. Seven notes in Music, etc. It requires seven to make a perfect whole. We have seven days. There are seven spirits of God around the throne of Mind. Frequent allusions to this mystic number are found in the Bible.

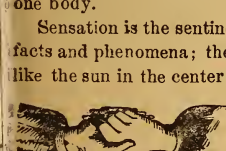
BRAIN EXPOSED.

1st. SENSATION, or Sensorium, from which the senses derive their names.

A central group of organs in the "medulla oblongata"—the focus of the mind, and center of the nervous system. It is the fountain of the nervous organism, which creates the sense of feeling. The innumerable ramified nerves that permeate the body, are but an extension of the brain organs—the conductors or channels of the mind. Like the fibers and roots of a plant, they supply the brain with negative animal magnetism, generated in the compound organized batteries of the body, and conduct the spiritual and mental magnetism from the brain to the extremities of the physical man.

Thus woven together, the many members and faculties of our nature form one body.

Sensation is the sentinel of life; the quickened spiritual perception of all facts and phenomena; the root of all the senses; the primary central sense—like the sun in the center of the solar system—in connection with motion.



2d. SENSE OF MOTION. Webster says, the primary idea of language is motion—to move. He would consider this the central Word. We build on this basis that motion and sensation are the central sense—the first effect of positive and negative forces. Attraction, repulsion, and motion are the triune key of the Universe.

The nerves of motion and sensation are intimately wedded together; those of motion quickening the muscles into action, as those of sensation quicken the body into feeling. The nerves of motion rise and center in the phreno-organs of Equi-Motiveness, as the nerves of sensation emanate from the organ of Consciousness, located in the little back-brain called the cerebellum, and which produces the infinite variety of involuntary motions of the voluntary muscles. If the right lobe of this organ be cut, the individual revolves to the left, and vice versa.

These senses are the first step in the scale of gradual development that elevates animal above vegetable life. The chief corner stone of the great temple of mind, they should be wisely trained and properly cultured. The larger the

more vigorous the cerebellum, the stronger, more energetic and effectual the motions, and the keener, more acute and clear the sensations. All the elements of motion and sensation are generated in the lower brain. Here all the nerves of the brain focalize, concentrate, and extend down through the spinal column to every part of the system. The brain organs being positive, medical electricity, must be applied naturally, in the order of nature. The object should be to create and establish the to and fro current as natural as possible, in order to remove obstructions, and heal the sick and disordered nerves, and the relaxed and wasted muscles. These senses should be instinctive monitors in the matter. But this subject is treated upon in detail by the author, in his work on Medical Electricity.

3d. Sense of Taste. This guards the stomach, and is located in the mouth and palate, consisting of the numerous flattened nerves covering the tongue, etc., which enable us to judge of the quality of food. It is not, however, an infallible guide. Unsavory articles may be wholesome, while substances which please the palate may act as poisons. Taste should be trained and cultivated; as this organ is the first developed, so it seems to lose its activity the last.

We should masticate our food thoroughly, and mingle the saliva properly with it, before swallowing.

Alimentiveness takes cognizance of tastes or flavors, and probably of odors also. It is not improbable, however, that the compartment generally assigned to alimentiveness really contains a group of organs, one of which may have the appreciation of odors for its special function; but this has not been fully determined upon. Anatomically, we find that the nerve of smell communicates directly with the perceptive faculties, as well as with those which lie posteriorly in the base of the brain.

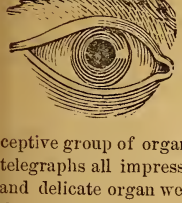
4th. Sense of Smell. The sentinel of the lungs, located in the nose, takes cognizance of odors, the emanations of all substances.

By means of smell, the external world acts upon man and animals from a distance.

We should sleep with our mouths shut, and breathe through the nose. The sense of smell should be cultivated. The fine, sensitive nerves, covering the inner coat of the nose, should be exercised, or they weaken and perish, like the muscles of the body, or the organs of the brain, for the talent that is not improved will be taken away. There is infinite improvement to be made, and pleasure to be enjoyed by the proper cultivation of all the faculties of the mind.

5th. Sense of Hearing. Caused by the vibratory action of the waves of air upon the drum of the ear. It is located in the center of the side head, producing the sensation of sound upon the brain. The ear is peculiarly constructed to catch and concentrate sound, which stimulates all the faculties, especially the impulsive organs situated around the ears. The dog growls and barks before he bites; man talks loudly, when angered, before he fights. The lion roars before pouncing upon his prey. The thundering cannon impels to deadly conflict.

Music, the poetry and harmony of sound, when her seven keys and notes are properly blended, produces the most enchanting and elevating influence, because it soothes, calms, and harmonizes every organ of the mind and faculty of the soul.

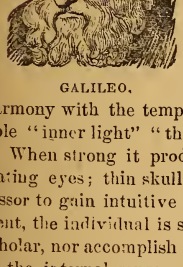


6th. SENSE OF SIGHT. "If thine eye be single, thy whole body is full of light." JESUS.

God said "Let there be light, and there was light."

Light, the finest, most spiritualized and luminous material substance—is the key of Life, and the link between mind and matter.

The eye is the organ of sight, connected with the perceptive group of organs by seven pairs of nerves. The optic, or central nerve telegraphs all impressions made upon the retina, which is the most sensitive and delicate organ we possess, and needs more care, cultivation, and protection than any other; hence its location in the cavity of the skull, surrounded by powerful bones and muscles, protected by eyebrows, lids and lashes, lubricated by wonderful secretions, which keep the eye in working order.



GALILEO.

7th. INTUITION. The all-absorbing, soul-quickening sense. The mysterious and incomprehensible operations of natural and spiritual life can be only understood through this sense. It embraces all the interior organs of the mind, which are but different faculties of this grand illuminating sense. It corresponds to the instinct of animals, and the inspiration of angels; enabling man to come into rapport with the immaterial and spiritual, and to communicate with the Infinite Intelligence. When predominating, in harmony with the temperaments, and other senses, it leads man, by the infallible "inner light" "that lighteth every man that cometh into the world."

When strong it produces a clear, illuminated countenance; sharp, penetrating eyes; thin skull; compact and predominating brain; enabling its possessor to gain intuitive knowledge without the study of books. When deficient, the individual is stupid, dull, and thoughtless. Can never succeed as a scholar, nor accomplish much in life, unless by continual, persistent cultivation of the internal sense of thinking, which is, like all the faculties, capable of growth.

Those possessing this intuitive power in a large degree, will be able to receive and appreciate knowledge beyond the perception of the age in which they live. They are often in advance of their times. "The world moves," said Galileo, eloquent and fearless under the clear perception of truth inspired by the action of this almost divine faculty. It is through the recognition of truths as revealed through this sense, that men have endured persecution and martyrdom with unshrinking fortitude.

CULTIVATION OF THE SENSES.

EXERCISE renders the sense of touch more delicate, the sense of taste more refined, the sense of smell more acute, the sense of hearing more exqui-

site, the sense of sight more perfect, the sense of thinking more inspirational, the muscular senses more effectual.

Over exercise enfeebles the organs of sensation. There is much danger of over exercising the sight.

Inhaling intensely active odors, such as smelling salts, etc., have in some cases much injured the sense of smell, while strong spices, liquors, etc., act injuriously upon the sense of taste. The remedy for over-exercise is entire rest.

The principles herein developed it is hoped will induce the reader to cultivate to the full his powers of rationally enjoying this world, and he will understand the feeling of Campbell, the poet, when he exclaimed in a letter to a friend:

"What adorable beauties of God, and bounties of Nature, we live in without knowing."

Reader, as you value happiness here, and as you hope for happiness hereafter we beseech you, above all things, STUDY YOURSELF.

All well-organized human beings have the same number of fingers, toes, eyes, ears, nerves, and organs of body and brain. They differ not in function, but only in their degree of development. If one be destitute of natural affection, reason, music, calculation, devotion, etc., he is simply unfortunate, perhaps idiotic in some one or more organs; and it is the province of the phrenologist to determine the relative size and strength of each and all of the organs of body and mind, and to state who is, and who is not well organized and also to show how each and every one may improve and make the most of his talents, and what he can do best.

Man is not fated to be good or bad; but is so organized that he may be either, that is, he may live a virtuous, or a vicious life—it is optional with him. He may rise or fall, be temperate or intemperate, true or false. He may make much or little of himself, and Phrenology explains how.

Thus, by taking into account the whole man, body and brain—by looking at him from all stand-points, by a careful analysis of his Physiology, Phrenology and Physiognomy, we may obtain knowledge of all the different nerves of the body, their locations, functions, and uses, and this will reveal to us all the signs of character and how to read them.

The Temperaments indicate the different qualities and conditions. A knowledge of Physiology enables us to determine the temperaments, and their relative effects on character; and also the health and strength of the organization, whether good or bad, weak or strong, coarse or fine. Let it be remembered that the QUALITY of the body and brain has as much to do with determining their strength and power as the quantity. Are you fine or coarse?

Yet let no one misunderstand or misapply the use of these terms, which are only relative in their significance. A poetic and artistic temperament may be a desirable gift, yet in the great scale of humanity its value will not perhaps be found greater, or more adapted to the true ends of existence than one of an opposite quality. Each in its place fulfils its purpose; nor should we accord to one a questionable elevation over the other. All are necessary to the harmony of the great whole, only so is it perfected. It is only the nearness of contact which renders one temperament apparently desirable—another distasteful. Each to his work. After ages will not distinguish with scrutinizing carefulness the designer from the builder of the pyramids.

KEY TO THE PHRENO-CHART.

1. FIGURE 1 signifies very small and deficient.
2. Small and weak; influenced by other organs.
3. Moderate; exerting some influence.
4. Average; exerting a fair influence; controlled by circumstances.
5. Above average; with fair opportunities habitually manifested.
6. Large; constitutes a marked and predominant trait.
7. Very large; overruling the other organs; amounting to deformity.

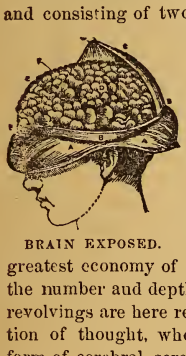
The sign -|- will be affixed whenever the organ is somewhat larger than the number indicates; and the sign — when somewhat less.

To know what organs require to be cultivated, and what to be restrained, is most important. This will be indicated by curving the dash UPWARD whenever the faculty is too small, and requires cultivation, and DOWNWARD whenever it requires regulation, restraint, or right direction.

—*—

THE HUMAN BRAIN.

THE human brain is an oval mass filling and fitting the interior of the skull, and consisting of two substances, a gray, ash-colored, or cineritious portion, and a white, fibrous, or medullary portion. It is divided both in form and function into two principal masses, —the cerebrum and the cerebellum. The cerebrum is divided longitudinally into two equal hemispheres, and each of these in its under surface into three lobes. But the most remarkable feature in the structure of the cerebral globe is its numerous and complicated convolutions, the furrows between which dip deeply down into the brain. By means of these foldings the surface of the brain is greatly increased, and power gained with the greatest economy of space; for it is a demonstrated fact that in proportion to the number and depth of these convolutions is the mental force. "The mind's revolvings are here represented in moving spirals, and the subtile insinuation of thought, whose path is through all things, issues with power from the form of cerebral screws. They print their shape and make themselves room on the inside of the skull, and are the most irresistible things in the human world."



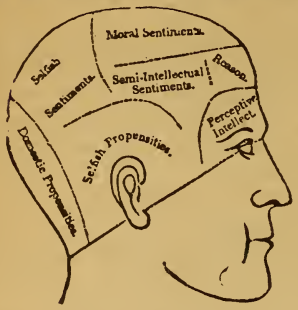
BRAIN EXPOSED.

The cerebellum lies behind and immediately underneath the cerebrum, and is about one eighth the size of the latter organ. It is divided into lobes and lobules, and consists of a gray and a white substance, like the cerebrum, but differently disposed, the white portion being internal in the cerebrum, and external in the cerebellum, in which, also, both substances are disposed in thin plates instead of convolutions.

Extending from the base of the brain to the atlas or bony pivot on which the head rests, is the medulla oblongata. It is conical in shape, and may be considered the head or beginning of the spinal cord, which continues it, and, in fact, extends the brain down the vertical canal, and by means of the nerves which it gives off and which pass through notches between the vertebræ, connects it with every part of the body. There are generally reckoned eleven pairs of nerves arising from the brain, and thirty-one from the spinal marrow. It is thus seen that the whole nervous apparatus is included in the mental system, and that the brain, as the organ of the overruling mind should be, as it unquestionably is, is omnipresent in the human body.

WICKES'

MINIATURE PHRENO-CHART & COMPASS OF LIFE.



A NEW SYSTEM OF PHRENO-PHYSIOGNOMY, COMPRISING MANY NEWLY DISCOVERED PHRENO-ORGANS, TOGETHER WITH A DELINEATION OF THE PHRENO-CHARACTER, TALENTS, DISPOSITION, AND BUSINESS QUALIFICATIONS OF

Mr. .....

AS GIVEN BY .....

PRACTICAL PHRENOLOGIST AND PHYSIOGNOMIST.

Examined this *day of* *A. D.* 18

"Man's greatest knowledge is himself to know."

Man is a Microcosm; an epitome of the Universe; a Germ of Deity. The BRAIN is the seat of the soul. It consists of a plurality of faculties, constructed upon the principle of the compound galvanic battery.

SIZE OF THE BRAIN (INCHES.)

SIZE OF HEAD. Other conditions being equal, the size of the brain and of each organ is the measure of its mental power.

1. VERY SMALL Is incapable of mental effort, or of experiencing much pain or pleasure.

2. SMALL. Your mind is, at best, but weak and inferior. May be intuitive, and manifest some sharp traits of character, but lacks common sense.

A head marked 1, or 2, will be idiotic, and its owner CANNOT take care of himself.

3. MODERATE. You have a contracted mind; are smart in little matters; easily controlled by others.

4. AVERAGE. Yours is not a very large mind, but it is bright and active. You will accomplish more than some who have a much larger head than you. With proper culture you will attain and achieve much.

2. AVERAGE. Under favorable circumstances may do well in your sphere but will be incapable of great undertakings.

5. FULL. Yours is a mind of fair power, if properly cultivated. With assistance, capable of accomplishing much, of making itself felt in society, and of wielding a large influence, yet incapable of great, independent achievements.

2. FULL. Although your brain is of full size, the mind is an ordinary one.

6. LARGE. Yours is a mind of fine and large power. You can wield an extensive influence; can make yourself felt, among your friends at least, if not by the world at large; can accomplish much.

2. LARGE. You have a strong mind; with care and culture can rise to eminence, if not pre-eminence.

3. LARGE. You have a fine brain, a fine mind, but not physical energy, stamina, power to sustain it. Your head will devour your body. You have a tendency, whether inherited or otherwise, to derangement of the mind—to insanity—against which you would do well to guard.

4. LARGE. Yours is a large brain; a strong, but not brilliant mind.

5 LARGE. Yours is a strong character, but an eccentric and peculiar one. You are known for oddities, for an unlikeness to others.

7 VERY LARGE. Yours is a very powerful mind. Are a mental giant; can control circumstances, and mould public opinion and action at will.

EDUCATION, TEXTURE AND TEMPERAMENTS GOVERN.

CULTIVATION. The mind is like a garden. Temperaments correspond to the soil. The faculties increase with exercise; they decrease with inaction. "No excellence without labor."

TEXTURE. While size gives momentum, fineness of quality imparts worth weight, solidity, and endurance.

Organic Tone.

3 MODERATE. You are rather plain in taste, sentiment and desires; practical, rather than refined; not very poetic

2. MODERATE. You are one of the plain-grained, homespun, every day kind,—not one of the more refined, polished, exquisite.

4. AVERAGE. You are not sensitive to impression; have not a keen, fine nerve; do not suffer or enjoy very intensely; have not a very fine taste.

5. FULL. You are not wanting in refinement of feeling, delicacy of sentiment and intensity of conception.

2. FULL. Yours is a rather refined, sensitive temperament capable of the higher polish, of the finer feelings; alive to pleasure and pain; but there is some little dross in it,—some alloy with the true metal.

6. LARGE. Yours is a refined, sensitive, susceptible soul. You enjoy and suffer deeply, keenly,—almost too much so for your own best peace.

2. LARGE Yours is a very nice, fine, sweet, tasty, dainty, delicate nature, You should cultivate a plain, practical common sense, every-day tone.

3. LARGE. You are as sensitive as a naked nerve; tremulous with joy and sorrow; written between the two words agony and ecstasy.

4. LARGE. You are over-nice, an exquisite; over-fine, squeamish.

VERY LARGE. Yours is a very refined, sensitive, susceptible, silken temperament; much more than ordinarily so.

Activity.

ACTIVITY. Imparts quickness, industry, willingness and efficiency; disposition and ability to make its power available.

EXCITABILITY. Produces the highest degree of intensity of thought and feeling; easily called into action.

MODERATE. You are deliberate in movement, but, once fairly at work, you have a good faculty for dispatch. Sometimes do two days' work in one.

AVERAGE. You are not remarkably active, but rather deliberate and steady-paced; still you can, and sometimes do hurry.

FULL. You are quite active, but not too much so; will hurry when necessary.

2. FULL. You are active enough, tolerably quick and sprightly in movement, but you do not like to confine yourself to anything like hard work.

LARGE. You are very lively, active, quick in all your motions.

2. LARGE. You are active in movement; lively, spry, quick, restless; always in motion; likely to wear out rather than rust out; are almost too active. Should learn to be more slow, quiet, steady and deliberate—to save energy.

3. LARGE. You are very spry, light, swift, agile in movement; alert.

4. LARGE. Yours is a supple, flexible frame. You would, with practice, succeed well, by your strength, in leaping, wrestling, springing, dancing.

5. LARGE. You should learn to take life more slowly, deliberately, and patiently. What's the hurry? Eternity is long. Stop and think. Patience.

VERY LARGE. You are very active and rapid in all your movements, lively, spry, quick and restless.

Propelling Power.

AVERAGE. You have ordinary energy and force of character; none too much for great enterprises. Should cultivate more activity and propelling power.

FULL. You have the ability to drive your affairs; take hold of business with considerable energy and force when roused.

LARGE. Have great energy and force of character, when roused; are capable of driving on your business, your purposes and plans too hard; generally force your way through whatever you undertake.

VERY LARGE. Have very great energy and force of character; much efficiency and enterprise; drive all before you, and "cut your way through the world;" put "through by daylight" whatever you undertake.

Constitution.

HEALTHINESS. Upon this depends the power and vigor of the system; strength and harmony of mind.

VITALITY. The brain exhausts, and the body manufactures vitality; the supply should equal the demand.

MODERATE. Your constitution is naturally frail. You should, by all means, study physiology, and carefully apply its teachings; else, from want of health, you will fail to accomplish much.

2. MODERATE. Yours is a delicate constitution; yet you at times flush up to the enjoyment of good health, and a warm, hopeful existence.

AVERAGE. You are not very rugged or hardy, yet are not often very ill; but a little thing would affect you.

2. AVERAGE. Your constitution is not rugged, yet it is not tinged or tainted with disease,—only delicate, not unsound. It may last to old age.

3. AVERAGE. Yours is not a healthy constitution; yet you will endure, and last, and hang on to life, while others, more healthy, will pass away.

FULL. You inherited a tolerably good constitution, but not the best.

2. FULL Yours was, and even is a fair constitution, but not the best.

LARGE. Have a strong constitution, naturally; can endure a great deal of physical or mental labor. Sometimes a good constitution is impaired by carelessness and neglect.

2. LARGE. Strong constitution, which is favorable to both body and mind; hence, can endure great hardships, and much physical and mental fatigue.

VERY LARGE. Your constitution was made, originally, as if of wrought iron, to endure almost any vicissitude, and still be healthy and strong.

Present Condition.

MODERATE. Present tone of your health and nervous system is low.

AVERAGE. You are confining yourself too closely indoors; breathing an impure atmosphere that is wilting you down.

FULL. You are enjoying very fair health, though you are not very hearty.

2. FULL. You are just now suffering from a slight impairment of the health, but one that is of temporary effect. Will probably soon be all well.

3. You are exhausted, worn, and overtaxed.

LARGE. You are at present in very good health; fresh and hearty.

VERY LARGE. Are the very embodiment of good health; are sound.

TEMPERAMENTS.

THE proportions and conditions of the bodily organization which modify the manifestations of the character, are commonly called TEMPERAMENTS.

There are three principal Temperaments, the Vital, Motive, and Mental; corresponding to the three colors in light, or the DIVINE TRINITY in all things.

VITAL.

THE VITAL TEMPERAMENT. The vital Temperament is evinced by large lungs, powerful circulatory system, and large digestive, regulative, and assimilative organs;—abundance of blood, and animal spirits; producing bodily growth, vitality and life.

MODERATE. Your are too lean and spare to use life to advantage; will too soon become exhausted, except when excitement keeps you up.

2. MODERATE. Although now rather slenderly and delicately made, you will probably gain much in flesh and fulness, warmth and vitality.

AVERAGE. You have not a great deal of vitality, animal power, physical vigor, still, you have enough to be able to accomplish much.

FULL. You have sufficient vitality, fulness, plumpness, and animal energy to resist the cold, nourish the body, and accomplish a good deal physically, and also enjoy a fair share of the comforts of animal life.

2. FULL. You are not large or powerful, yet you will wear like leather.

3. FULL. You have a fair share of fulness, warmth, juiciness; yet you are not tough or hardy, but disposed to give way.

LARGE. Yours is a fine, full, plump, warm, juicy, physical nature. Are capable of highly enjoying the animal pleasures and comforts.

2. LARGE. You are rugged, tough, strong and hardy. Came from a long-lived ancestry,—late to ripen,—best in old age.

OPAQUE. DARK, ABSORBING TEMPERAMENT. Most unfavorable for mentality thought, genius and inspiration.

BILIOUS, OR VENOUS TEMPERAMENT. Active, compact. Gives intensity and endurance; favors mentality and education.

Motive Temperament.

MUSCULAR, POWERFUL MOTIVE TEMPERAMENT. Gives physical energy, muscular power, force and strength of character.

MOTIVE.

LOCOMOTIVE TEMPERAMENT. Corresponding to the BILIOUS, has a strong, bony system, abundance and hardness of muscle, dark, wiry hair, dark eyes, rough, prominent features, dark complexion, and a great disposition to locomotive effort,

The motive temperament is favorable to dignity, to sternness, determination, power of will, desire to govern and control others. It gives slowness of passion, but great permanency of disposition, steadiness and strength of thought, but not brilliancy; patient application; frankness, clearness of perception, retentiveness of memory, and soundness of judgment, with a desire to engage in heavy labor, or large business operations.

MODERATE. You are disposed to use all the strength you have, and think and feel that you have more than you really possess.

AVERAGE. You are not very strong; not able to lift large loads, nor strike hard blows, nor put forth much physical effort, except under intense excitement.

2. AVERAGE. Are not very powerful; not capable of long continued bodily effort, still, may endure much of the wear and tear of life.

3. AVERAGE. Have not a very strong frame, but are flexible, light, and graceful in movement; quite free from awkwardness.

FULL. Have fair motive power, but are not remarkable for strength.

2. FULL. Your bones are not large, but you have good muscular power.

LARGE. Yours is a fine physical frame; fine bone and muscle.

2. LARGE. You tend much to bone and muscle.

3. LARGE. Your bones and joints are too large to allow you to be very graceful. Are strong but plain, and rather awkward in movement.

5. LARGE. You have done more hard work in one way and another than it was well to do; have worn yourself too much, toiling with hand and foot.

VERY LARGE. You are a hewer of wood and drawer of water—eminently adapted for labor.

Mental Temperament.

MENTAL TEMPERAMENT. Depends on the brain and nervous system, and is accompanied by mental activity, smallness and fineness of muscle, light frame, thin skin, fine hair, delicate frame, and a large brain as compared with the body.

MENTAL.

This temperament, on account of its compactness of muscle and the activity invariably accompanying its predominance, does not lack strength and vigor as might, perhaps, be supposed. Under the excitement of passion, emotion, or the direction of a powerful will, impulsing through the whole being, it is capable of great endurance, and an intense energy.

LIGHT, NERVOUS TEMPERAMENT. Most favorable for manifestations of mind, thought, and intuition. Indicating activity of mind and body, without corresponding strength. As this temperament gives delicacy to the body, it also imparts a peculiar sensitiveness and vivacity to the mind, a disposition to think, study, and cultivate art, or follow some light, delicate business.

AVERAGE. Your mind is tolerably active and sensitive to impressions, but not much disposed to the study of books.

FULL. You are disposed to fair activity of the mind. Your thoughts are generally busy, but seldom so much so as to exhaust you.

2 FULL. You like to scheme, and plan, and think on the business affairs of life, and in this way your mind is quite active, keen and sensitive, but you are not greatly given to the study of books,—or to literary pursuits.

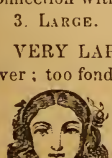
3. FULL. There is too much heat in your head, and perhaps too little in your hands and feet. You will be likely to suffer from headache.

LARGE. Your mind is very active, sensitive and intense. You are always thinking, whether waking or sleeping. You should be careful not to overtax the mind. Should sleep much.

2. LARGE. Yours is a lively, active, sensitive mind, somewhat fond of books and study, but more inclined, perhaps, to observation and thought in connection with the affairs of life.

3. LARGE. You are liable to suffer from nervousness; nervous diseases.

VERY LARGE. You are always in a fever of thought, thinking, thinking ever; too fond of study and mental excitement.



LYMPHATIC. EASE LOVING TEMPERAMENT. Producing both corporeal and mental languor, dullness and inactivity. It supplies the lubricating oil to the system. Less incapable of mental effort than slow in exhibiting its results.

SANGUINE, or Arterial Temperament, indicating a love of exercise or work in the open air, instead of being sedentary.

THE BALANCED or Mixed Temperament, with all the good and evil tendencies of our common humanity, is indicated by a well-proportioned body and head, with no part particularly large or small. Washington, the "father of his country," calm, cool, dispassionate, furnishes a fine illustration of this temperament.

WASHINGTON.

Harmony. A perfect balance of brain and temperaments is most favorable to health and longevity.

Modification. The temperaments may be modified, and even radically changed, by diet, exercise, habit, study; or contact with opposite temperaments.

RED, Impulsive Temperament. Produces heat, passion, impulse, feeling, enthusiasm, blood.

SMALL. Your passions are very cold and dead; your feelings neutral.

MODERATE. Your passions are not deep or powerful.

AVERAGE. Yours is not a very passional, voluptuous nature. You are not of the tragical kind; still you are not wanting in feeling, not cold.

2. Average. You are not wanting in passional tone, in depth of feeling when stirred; still your heart will hardly break.

FULL Your passions are of sufficient intensity to enjoy and suffer much, to love or hate deeply, but not too much so.

2. Full. Your feelings are of a plain, earnest reliable cast; not the voluptuous or tragical, yet deep and strong.

LARGE. Your passions are strong, your feelings intense. You love ardently when you love, and hate when you have strong prejudices.

2. Large. Yours is an intensely warm, scarlet, passional, high-wrought soul. You will have a rich experience in life.

3. Large. Yours is a deep, tender nature; rich and full.

4. Large. You are almost too luxurious, too voluptuous, too sensuous, Should cultivate the cold and neutral; try to be calm and stoical.

5. Large. You have had a large experience in life, what some would call a rich one, and certainly not altogether an innocent one.

VERY LARGE. Yours is a passional soul, full of love and hate; very strongly tinged with the scarlet of life.

EMOTIONAL Temperament. Indicated by the intensity warmth and fervor of the feelings. As objects seen through a colored glass partake of its hues, conveying more vivid impressions through the eye to the brain, so all the experiences of life, whether painful or pleasant, are hightened, intensified, rendered more effective for the time, by the predominance of this temperament.

MODERATE You are rather cold in the feelings; not vivid or impulsive, rather slow in forming attachments; may be deep, but not ardent.

AVERAGE. You are rather placid and calm in the feelings, not easily interested or excited in love or hate, however deep.

2. AVERAGE. You are calm, quiet, philosophical, self-poised.

FULL. You are somewhat impulsive and spontaneous in your feelings,

2. FULL. Your feelings are quite ardent, vivid intense and excitable; but you control yourself so as to appear smooth, even, and self-poised.

3. FULL. You see things in a distinct light, and speak in an emphatic manner. Yes is yes, with you, and no is no, as if printed in capitals.

LARGE. You are warm, lively, impulsive and vivid in your feelings.

2 LARGE. You are very volatile. Your feelings sparkle, and bubble, and pass away; you are inclined to be fickle, and fond of variety and change.

3. LARGE. You are very flush, warm and ardent; very sanguine. Have high animal spirits; are welling over with fulness of animal life.

4. LARGE You are an enthusiast,—zealous and ardent; very devoted.

VERY LARGE. Yours is a very ardent fancy, seeing things in bright, vivid, scarlet colors. Your mind flashes and scintilates.

The structures which, in excess, determine these temperaments. exist in each individual. In one p rson one temperament may predominate—in the next another. Experience proves that they can be, by proper training, essentially modified, particularly in youth. But the terms by which the temperaments are indicated are often misunderstood. Sanguine has been mistaken for buoyancy of spirits, bilious for tendency to bilious diseases, and nervous for a derangement of the nervous system. Individuals should, therefore, guard against these prevalent errors, by carefully studying the nature and philosophy of the temperaments and their combinations, which they will find both highly interesting and instructive.

Phrenology teaches not only the use, and action of the brain, but its relation to the physiology of the entire system, showing that to make a perfect man there must be a "sound mind in a healthy body."

The brain is the complex machinery of the mind. The center and focus of all thought and sensation; the mysterious, organized battery of the soul. Activity, quality and size are the measure of mental power. Texture, Education, and Temperaments invariably govern the manifestations of the intellect.

These constitute the triune, golden guide to character.

The soul is ever struggling out of the body, shaping the features and moulding the physical form to suit its varied necessities; changing the convolutions of the brain, and configuration of the head. Thus the quickening spirit acts out and expresses its inner nature upon the external tabernacle, or house we live in, which is destined so soon to crumble away, and leave the naked soul to take its flight untrammeled by dust and clay.

We can never judge of the real character without estimating the energy and quality of SOUL itself, as we have briefly endeavored to describe them in the foregoing pages.

These energies, impulses, and subtle peculiarities of temperament are the living fires, the hidden enginery, the steam-generators which propel the intricate and beautiful machinery of the brain, where spirit and matter mysteriously unite, blended and interwoven in a mystic web, "fearfully and wonderfully made."

PHRENO-ORGANS:—NATURAL CLASSIFICATION.

DIRECTIVES, SOCIALS, AND IPSEALS

THE PRIMITIVE GRAND DIVISIONS OF THE BRAIN.

DUALITY. The brain and faculties of the mind are dual, as well as the functions of the body.

Directives.

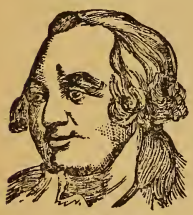
THE intellectual, knowing, and directing faculties occupy the forehead—the part of the brain uncovered with hair. They receive impressions through the external senses, transmit them to, and treasure them in the mind. They may be divivided into four genera, viz:

PERCEPTIVES, RETENTIVES, REFLECTIVES, INTUITIVES.

GENUS FIRST: PERCEPTIVES.

LOCATED around the eyes; relate to sight; receive impressions through the senses, directly from external objects, modify and transmit them to the conscious center in the medulla oblongata, (sensory) where the mind is focalized in the organ of Consciousness, and operates in a mysterious way, not yet fully understood. These faculties take cognizance, through the senses, of all the phenomena of nature; accumulate facts and statistics; are the source of the exact sciences; give talent for practical business; disposition to enter upon new enterprises, and experiment personally in the active realities of life They bring man into contact with the external world, lead him from the inner to the outer life, adapting him to its uses.

LARGE.



PERCEPTIVES.

SMALL.

REFLECTIVES.

Analysis of the Perceptives.

INDIVIDUALITY. Power of observation; ability to see many things at once. and make accurate distinctions.

FORM. Memory of shape of things. Ability to draw, draft or map; memory of faces and forms.

SIZE. Ability to judge of distance, bulk, hight, depth, breadth, magnitude

WEIGHT. Gives the idea of force, resistance, momentum, balancing, shooting, etc.

COLOR. Ability to distinguish and remember color, hues, tints, shades; leads to painting.

ORDER. Love of system, arrangement; neatness, method, rule; a place for everything.

CALCULATION. Numerical computation; ability to reckon figures in the head; also to plan, contrive, bring about results from given causes.

GENUS SECOND: RETENTIVES.

LOCATED immediately above the Perceptives, give fulness to the central forehead, above the brow; are the foundation of memory, history and knowledge. The memory also retains ideas when facts are presented to the mind. These constitute the storehouse of the brain, where all the results of experience, effort, discipline, suffering, in short, all the varied and innumerable FACTS of life, are garnered for future use. Whether the harvest has been scant or abundant may be accurately judged by the indications represented in the above cuts

LARGE.

SMALL.

Analysis of the Retentives.

LOCALITY. Memory of places; desire to travel, see the world; ability to keep the point of compass.

EVENTUALITY. Memory of disconnected facts, incidental events; details; minutiæ of things.

MEMORY. Recollection of phenomena, circumstantial and historical facts, general memory.

TIME. Cognizance of lapse of time, succession, measure in verse or music.

TUNE. Tone; sense of melody and musical harmony; ability to learn tune, desire to sing.

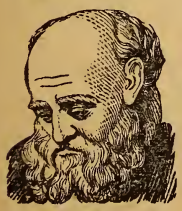
MODULATION. Innate sense of emphasis and pronunciation; ability to modulate the voice; distinguish sounds.

EXPRESSIVENESS. Verbal memory; power of expressing ideas; desire and ability to talk. Capability of impressing others in conversation.

NAMES. Located back of the eye. Memory of proper names; crowds the eye outward, not downward.

GENUS THIRD. REFLECTIVES.

REASONING and reflective faculties, located above Memory, give breadth and depth to the upper forehead and receive impressions from the other organs, through the central mind, or sensation. They enable the mind to perceive the relation of things,—to know the why and wherefore,—to analyze, criticise, and discriminate. They constitute the scale, guage, and lever of the mind: give judgment, desire to study into causes and effects; weigh and measure all things in the balance of reason. Give taste and talent for metaphysical science; investigate laws and principles, contrive, create, and originate ideas. Are the God in man, bringing order out of chaos, and shaping the world to his creative will.



LARGE.

SMALL.

Analysis of the Organs of Reason.

CASUALITY. Power of reason; discovering first principles; philosophizing talent; tracing effects to their causes.

CONTRIVANCE. Ability to adapt means to ends; ingenuity in planning, designing, inventing, etc.

COMPARISON. Perception of analogies, resemblances, differences; ability to compare, classify, criticise, etc.

REFLECTION. Desire to reflect, think deeply, inquire into first principles.

CONNECTIVENESS. Ability to see the connection and bearing one thing has upon another.

PROSPECTIVENESS. Desire to look forward; ability to plan for the future.

DETECTIVENESS. Ability to criticise, correct, detect, set things to rights.

GENUS FOURTH: INTUITIVES.

THESE spiritual faculties occupy the throne of the mind, give hight and elevation to the forehead, act as the illuminators of the soul, reaching higher and farther than reason. They deal with the immaterial and the spiritual; give evidence of the immortality of man, and the reality of spiritual life; take cognizance of spiritual phenomena, constitute the eyes of the soul, the organs of instinct and faith. the evidence of things not seen; bring man in rapport with the heavens, with invisible intelligences, and the Creator.

LARGE.

SMALL.

Analysis of the Intuitive Faculties.

SPIRITUALITY. Inspiration, instinctive spiritual aspiration; interior spiritual perception. The highest faculty in man.

FAITH. Innate desire to understand, and confidence in invisible realities; internal evidence of the essence of truth; trust in Providence.

INTUITION. Prescience; prophecy; ability to foresee events, unvail the future, simplify and explain mysteries.

CREDULITY. Belief without evidence; inclination to receive, and desire to examine the new and curious.

MARVELOUSNESS. Love of the wonderful, strange and unaccountable, supernatural and spiritual.

SUAVITY. Pleasantness, blandness, persuasiveness; ability to make a favorable impression, to win regard.

HARMONY. Ability to harmonize, unitize, discover the adaptation of things.

NATURALNESS. Intuitive perception of character; disposition of men and animals; ability to reach and influence them.

REMARKS ON THE ARRANGEMENT OF THE IPSEALS.

THE rule which should be our guide in a scientific classification of natural objects, is, to arrange together those things which bear the nearest affinity and analogy to each other. I conceive that the perfection of any science depends almost entirely on the success of its founders in the arrangement, classification

and nomenclature of its elements: for this reason I have always been solicitous to discover the NATURAL foundation for a systematic arrangement and correct nomenclature of the Phreno-organs. In considering the whole Ipseal class I think I have discovered that from Pneumativeness to Hopefulness there is a regular succession and order of development which a philosophic mind could not easily mistake; that these organs are connected as a natural chain, consisting of twelve or more links, each of which, upon a careful analysis, is found to bear the Ipseal character, and to have an undoubted right to be admitted into the family of Ipseal organs. Again, it is evident that the first three Ipseals have one feature in common which is not possessed by any other organs of this class, namely that they directly relate to corporeal, Ipseal wants.

Socials.

WHICH originate actions relating to society and all intelligent beings. They are sub-divided into four species.

SPECIES I: PROCREATIVES.

Foundation of love and physical attraction; disposition and desire to multiply and replenish the earth Gen. 1. 28. Desire to live and create life, to move and have a being. Located in the center of the cerebellum or little back brain, give depth and breadth to the same; are the centerstance, fulcrum, and essence of society; constitute the physical, or first heaven These lie at the foundation of the race, first in the scale of being.

Analysis of the Procreatives.

AMATIVENESS. Physical and sexual love. Fondness, attraction and passion for the opposite sex.

CONJUGAL LOVE. Union for life. The pairing instinct. Chaste, exclusive love. Desire to marry.

PARENTIVENESS. Parental affection; desire to propagate.

EQUIMOTIVENESS. Center of physical and muscular motion; ability to move. Restlessness, muscular activity.

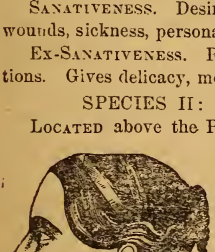
VITATIVENESS. Love of existence as such. The dread of death and annihilation; tends to repel disease.

SANATIVENESS. Desire to avoid the causes of pain and disease; dread of wounds, sickness, personal injury, etc.

EX-SANATIVENESS. Relates to the healthy discharge of the excretory functions. Gives delicacy, modesty in regard to excrementory subjects.

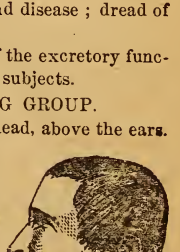
SPECIES II: ESTABLISHING, ORGANIZING GROUP.

LOCATED above the Procreatives, back of the middle head, above the ears.



LARGE.

Gives domestic and social attractions: establishes homes and families; organizes society into communities, tribes, etc. Focalizes and concentrates the mind; is the foundation of all society; the energizer and builder-up of everyday life, the fruitful seed which germinates in the healthy commingling of men and nations, and in its more extended aspect results in commerce, national intercourse, business relations, and all the arrangements of what is misnamed artificial life which



SMALL.

knit the world together, proving the kinship of man with man. The term Domestic, generally applied to this group, is of too limited significance.

Analysis of the Social Organizers.

FRIENDSHIP. Sociability, love of company, society and social intercourse; union of friends.

FILIAL LOVE Family friendship; love of choice and intimate friends; exclusive and particular.

INHABITIVENESS. Patriotism, attachment to country and home; desire to dwell in one place.

CONTINUITY. Application and patience; inclination to finish up.

CONNECTIVENESS. Ability to retain many things in the mind, at once distinct and connected; connect things.

PHILOPROGENITIVENESS. Love of children; care of offspring; makes one's own children nearer and dearer than anything else on earth; desire to be with, amuse and instruct them. Love of pets,—young, innocent, helpless creatures.

SPECIES III: ASPIRING AND GOVERNING GROUP.

FOUNDATION of government, political institutions; desire to control and direct the affairs of church and state, gives a dignified, lofty, aspiring disposition; creates the love of liberty, justice, independence; is the center and focus of will power. Located in the crown of the head; gives elevation above, and a little back of the ear, as seen in the annexed head of Gen. Halleck. This group of faculties is clearly marked in all military men who attain eminence or position, their profession being peculiarly adapted for calling it into action. But the development of these organs is no less necessary in all professions, trades, etc., where those engaged in them desire to attain power or influence. These are the kingly qualities; the indisputable evidences of a right to reign.

GEN. HALLECK.

LARGE.

Analysis of the Governing Organs.

APPROBATIVENESS. Sense of character, popularity, fame, dress, display.

AMBITION. Pride, rivalry; desire to excel, to gain position and influence; love of competition.

SELF-ESTEEM. Self-respect, dignity, self-reliance; desire to control.

CONCEIT. Self-satisfaction, egotism, self-praise—the hero of his own story; measuring others by his own standard.

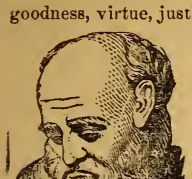
FIRMNESS. Stability, decision, perseverance, power of will, fixedness of character and purpose.

CONSCIENTIOUSNESS. Innate sense of right; equity, justice, duty, principle love of truth and honesty.

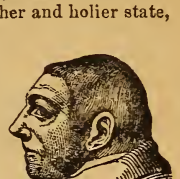
DEVOTIONAL, CONFORMING, SUBMISSIVE GROUP.

DESIRE to conform to existing institutions and customs of society; to worship and adore the Supreme Being; submit to the Divine will. Creates aspiration, hope and charity, the highest and holiest virtues, the best and truest gifts; developes a meek and quiet spirit, which is, in the sight of God "of great price." These are the four a'n of love and unity; the harmonizers, the humanizers, the peacemakers, whose is the kingdom of heaven.

These adapt man to the condition of things, adorn, and elevate his nature; render him a moral, accountable, and religious being; beget aspirations after goodness, virtue, justice, purity, correct principles, a higher and holier state, both in this life and that which is to come. When this class of organs is large, the top-head is high, long and broad; when small, the head is short, narrow, and low at the top, as seen in the head of the Malefactor, in contrast with that of Galileo, in which the moral sentiments are largely developed, giving the forehead a clear, spiritual aspect.



LARGE.



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Analysis of the Devotional Group.

VENERATION. Worship, adoration, devotion, innate sense of a superintending providence.

DEFERENCE. Respect for persons, age, opinions, superiors; ancient things, precedents, etc.

BENEVOLENCE. Charity, generosity, kindness, sympathy; desire to do good and make others happy.

RETROSPECTION. Delight in reviewing the past, its hopes and associations; tends to reflection,

SHARPNESS. Exercise thins the skull, and renders the organs sharp and tender, gives intensity.

SENSORIUM.

A CENTRAL organ of consciousness, located in the medulla oblongata, at the point where the fibers of the brain converge, and where all the nerves of volition and sensation communicate and connect with the brain and each other.

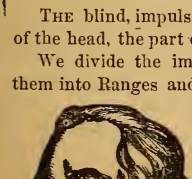
CONSCIOUSNESS. Sense of life; center of the nervous system.

Each organ of the brain when excited either impels to action or directs action, and at the same time excites the mind, evolving ideas and emotions peculiar to the organ excited.

IMPULSIVES.

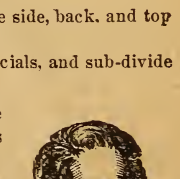
THE blind, impulsive faculties of our nature occupy the side, back, and top of the head, the part covered with hair.

We divide the impulsive organs into Ipseals and Socials, and sub-divide them into Ranges and Groups.



LARGE.

The Ipseal organs impel to those acts, and produce those feelings which relate exclusively to the advantage of self. These faculties are denominated Ipseals, from the Latin word "ipse," self; they occupy the side-brain, give thickness to the head, are the propelling powers of the mind, adding physical force, strength and energy to its mental, moral and spiritual elements, linking man's highest to his lowest nature, and enabling the subtle essence of the Soul to manifest itself through matter.



SMALL.

RANGE FIRST: IPSEAL, CORPOREAL.

These relate to the body, and embrace the lowest faculties of the brain; give breadth and thickness to the face; create the desire to eat, live and breathe; direct attention to the wants and necessities of the physical organism.

Analysis of the Corporeals.

Alimentiveness. Appetite, relish, desire for nourishing food.

Respiration. Desire to breathe; love of fresh air; dread of suffocation.

Flavor. Taste; ability to judge of the quality of food.

Thirst. Desire to drink; love of water and other liquids.

RANGE SECOND: EXECUTIVES.

Located around the ear; give force, energy and executive power to the character; ability to remove obstacles, and overcome opposition; to defend and protect. Readily called into action by sound on the brain. Relate to the sense of hearing. Throw the ear somewhat out from the head. It is through the excitement of these faculties that soldiers are led on by martial music to face with courage danger and death. Large in the heads of Washington and Spurzheim, as seen in these cuts.

WASHINGTON.

SPURZHEIM.

Analysis of the Executives.

Destructiveness. Severity, extermination, desire and ability to destroy, conquer, kill, annihilate and remove opposing obstacles.

Executiveness. Energy, zeal, thoroughness, propelling power; ability to execute, accomplish, and attain the object desired.

Combativeness. Defense, resolution, force, courage, defiance, boldness, resentment of opposition.

Defectiveness. Ability to discern defects; see faults and pick flaws. Perverted,—scolding and backbiting, leads to lying.

RANGE THIRD: PRUDENTIALS.

Disposition to accumulate and provide for the wants and necessities of the body and mind. To avoid danger, to guard, conceal, shield and protect the system against want and danger.

Analysis of the Prudentials.

Acquisitiveness. Frugality, saving, industry, thrift, selfishness.

Economy. Ability to retain, and make small means answer great and numerous ends.

Secretiveness. Self-control, policy, tact, or artifice. Ability to secrete, evade, excuse. Cunning.

Cautiousness. Carefulness restraint, anxiety; fear, prudence, discretion, provision.

RANGE FOURTH: PERFECTIVES.

Give width to the upper side head; are the foundation of mechanism, taste and skill, ability to understand the laws of mind and matter, and control the elements. Create a love for poetry, painting, beauty and finish; give a desire to expand, experiment and speculate. Act as wings to the soul.

Analysis of the Perfectives.

CONSTRUCTIVENESS. Mechanical dexterity and ingenuity; manual skill; inventive and constructive ability.

IDEALITY. Taste, fancy, love of perfection, poetry and the fine arts; love of the beautiful.

REFINEMENT. Delicacy, purity, and chastity of feeling and sentiment.

SUBLIMITY. Love of the grand, vast, endless and infinite; produces sublime emotions and enthusiasm

MIRTHFULNESS. Gaiety, hilarity, playfulness; fondness for sport, fun, glee.

WIT. Innate sense of the absurd and ludicrous; original wit; ability to joke and ridicule.

THERE are many traits of character which arise from a combination of faculties and temperaments.

These questions are framed to meet such cases, and to convey the information generally required.

It is more difficult to mark these questions correctly, than to mark the size of the Phreno-organs. They are more important and useful to the persons examined.

QUERIES.

To what extent am I inclined to intemperance? To conceal my intentions? To deceive, should success or safety require it?

To be courageous when exposed to danger? To anticipate danger and prepare for it?

How far does the state of my health seem to be favorable to energy and talent?

Am I inclined to invention and mechanical operations? Shall I be successful in original invention? Can I improve upon the inventions of others? To what degree am I inclined to be venturesome in business matters? To labor for the accumulation of property?

Have I attended to self-improvement? Am I sufficiently prudent and economical? What is my talent for natural mechanical science?

Am I adapted to literature and the fine arts? Am I capable of being a musician? Have I the ability to execute instrumental music? What is my natural ability to conceal and express emotions?

What are my talents for public speaking? Metaphysics, theory, and abstract science? For theological, moral, and spiritual science? For the mathematical, natural, and exact sciences?

How far am I naturally disposed to conform to the institutions, customs and ceremonies of society?

Could I by cultivation become fluent in speech?

To what extent am I inclined to be cheerful and buoyant under adverse circumstances?

Would I be true to the conjugal relation? Am I inclined to be jealous without just cause? To concentrate and limit my operations to a particular home and subject, instead of changing and rambling?

Am I able to control and direct others? To be controlled by others?

How high is my pride compared with my vanity?

Am I sufficiently ambitious of distinction and applause? Am I more selfish than generous? Have I sufficient sympathy and charity for others? Do my feelings and emotions get the better of my judgment? Can I control my temper and govern my passions?

Is a mixed, or a fruit and vegetable diet best for me?

Can I rely upon my own judgment in matters of business, or should I counsel and advise with my friends? Have I sufficient regard for reputation, dress, and appearance, justice and self-respect? Am I liable to be influenced to do wrong by the example and persuasion of associates? Have I sufficient moral courage to associate with and reform the vicious? Am I more conservative than radical? Are my conceptions of men and things correct and reliable? Would I succeed in business for myself? Am I liable to anticipate more than I can realize? Am I sufficiently inclined to cultivate my talents?

Can I rely upon my judgment in the choice of a conjugal companion, or a partner in business? Should I follow my own judgment and first impressions in regard to matters of love and business?

Am I sufficiently discriminating in regard to my asssociates?

What is my ability for acquiring knowledge by observation, traveling and experience? From books, study and reflection? Would I make a good teacher? Am I better adapted to mental than muscular effort?

Would I succeed in trade or speculation with or without a partner?

WHAT BUSINESS AM I BEST ADAPTED TO?

You would succeed best in the profession, trade, business, study or pursuit marked in the following list.

TRADES AND PROFESSIONS.

ARTISTIC. Actor. Daguerrean. Designer. Draughtsman. Engraver. Florist. Gardening, Ornamental. Historical Painter. Landscape Painter. Portrait Painter. Modeler. Musician. Sculptor.

MECHANICAL. Baker. Bookbinder. Blacksmith. Bricklayer. Butcher. Cabinet Maker. Carpenter. Carriage Maker. Carriage Ironer. Carriage Trimmer. Compositor. Cooper. Dentist. Dressmaker. Engineer. Finisher of work. Founder. General Mechanic. Harness Maker. Inventor. Jeweler. Machinist. Manufacturer. Miller. Milliner. Molder. Penman. Picture-frame Maker. Printer, Shoemaker. Silversmith. Stone Cutter. Surgeon. Tanner. Upholsterer. Watchmaker.

TRADE. Accountant. Agent. Auctioneer. Bookseller. Cattle Dealer. Commission Business. Clerk—Dry Goods—Fancy Goods. Grocer. Lumber Dealer. Hardware. Importer. Jobber. Publisher. Salesman. Stock Jobber.

BUSINESS. Agent, General Business, Insurance, Express, Freight.—Banker. Broker. Canvasser. Cashier, Collector, Conductor, Contractor, Conveyancer. Financier. Librarian. Post Master. President of Bank, Railroad, Insurance Co., or Deliberative Body. Real Estate Dealer. Superintendent.

LITERARY. Author. Attorney. Dramatic Writer. Editor, Literary'

Political. Elocutionist. Governess. Historian. Lecturer. Novelist. Orator. Poet. Preacher. Reporter. Teacher.

SCIENTIFIC. Chemist. Diplomatist. Editor. Engineer. Geographer. Jurist. Lecturer. Naturalist. Navigator. Phrenologist. Physician. Surgeon. Surveyor.

MISCELLANEOUS. Farmer. Fisherman. Horseman. Hotel Keeper. Livery Keeper. Policeman. Politician. Seaman. Soldier. Statesman. Stock Raiser. Watchman.

DEVELOPMENTS FOR PARTICULAR PURSUITS

LAWYERS require the mental-vital temperament, to give them intensity of feeling and clearness of intellect; large Eventuality, to recall law cases and decisions; large Comparison, to compare different parts of the law and evidence—to criticise, cross-question, illustrate, and adduce similar cases; and large Language, to give freedom of speech. Phrenology will tell you how to acquire and use these faculties. Try it.

STATESMEN require large and well-balanced intellects, to enable them to understand and see through great public measures and choose the best course, together with high moral heads, to make them DISINTERESTED, and seek the people's good, not selfish ends.

PHYSICIANS require large Perceptive Faculties, so that they may study and apply a knowledge of Anatomy and Physiology with skill and success; full Destructiveness, lest they shrink from inflicting the pain requisite to cure. large Constructiveness, to give them skill in surgery; large Combativeness to render them resolute and prompt; large Cautiousness, to render them judicious and safe; and a large head, to give them general power of mind. Phrenology will predict with certainty whether or not a boy will succeed in this profession. The same is true of dentistry.

A CLERGYMAN requires the mental temperament, to give him a decided predominance of MIND over his animal propensities; a large frontal and coronal region, the former to give him intellectual capacity, and the latter to impart high moral worth, aims, and feelings, elevation of character, and blamelessness of conduct; large Veneration, Hope, and Spirituality, to imbue him with the spirit of faith and devotion; large Benevolence and Adhesiveness, so that he may make all who know him LOVE him, and thus win them over to the paths of truth and righteousness. Clergymen will do well to consult Phrenology; it will enable them to account for many seeming mysteries, and give them power and influence to do great good. It is in harmony with the highest Christianity.

EDITORS also require a mental temperament, with large Individuality and Eventuality, to collect and disseminate incidents, facts, news, and give a PRACTICAL cast of mind; large Comparison, to enable them to illustrate, criticise, show up errors, and the like; full or large Combativeness, to render them spirited; large Language, to render them copious, free, spicy, and racy; and large Ideality, to give taste and elevated sentiments. An Editor who understands and applies Phrenology possesses a power which he may use with great effect.

Merchants require Acquisitiveness to impart a desire and tact for business; large Hope to promote enterprise; full Cautiousness to render them safe; large Perceptives, to give quick and correct judgment of the qualities of goods; good Calculation, to impart rapidity and correctness in casting accounts; large Approbativeness, to render them courteous and affable; and full Adhesiveness, to enable them to make friends of customers, and thus retain them. Why is one young man a better salesman than another? and why is one better worth a salary twice the amount than another? Phrenology answers this by pointing out the constitutional differences, and showing who is and who is not adapted to mercantile life. You had better consult it.

Mechanics require strong constitutions, to give them muscular power and love of labor; large Constructiveness and Imitation, to enable them to use tools with dexterity, work after a pattern, and easily learn to do what they may see others do; and large perceptive faculties, to give the required judgment of matter, and the fitness of things.

WHOM SHOULD I MARRY?

The most important conditions and qualifications of a wedded companion with whom you would be best mated you will find marked out below.

You should marry when about years of age. Your companion should be of the character, temperament and general appearance indicated.

Size. Large. Medium sized. Small. Tall. Of medium hight. Short. Of full form. Slender. Dark complexioned. Fair complexioned. Light complexioned. Round. Plump featured. Sharp featured.

Eyes. Black eyes. Dark eyes. Dark hazel eyes. Light hazel eyes. Blue eyes. Gray eyes. Large eyes. Small eyes. Full eyes.

Hair. Black hair. Dark hair. Dark auburn. Light auburn. Light flaxen. Soft, Silken. Harsh. Coarse. Fine. Curling.

Temperament. Vital. Motive. Mental. Passional. Emotional. Organic quality. Spiritual. Mixed.

Activity. Health. Size of brain. Social nature. Fidelity of attachment. Energy of character. Temper. Business ability. Prudence. Bravery. Jealousy. Suspicion. Candor. Cunning. Love of praise. Vanity. Pride. Disposition to govern. Submissiveness to control. Will. Honesty. Cheerfulness. Faith. Credulity. Religious nature. Kindness. Mechanical ability. Taste. Mirthfulness. Intellect. Observing powers. Judgment. Shrewdness. Genius. Charity. Faith. Hope.

ETHNOLOGY. Closely allied to the study of Phrenology is that of Ethnology, treating of the races and families and nationalities of men.

In features you resemble,—Your mother, or her people,—Your father, or his people.

In constitution and temperament—Your mother, or her people—Your father, or his people.

In mind and inclination—Your mother, or her people—Your father, or his people.

You are from a mixed race.

PHYSIOGNOMY A TRUE SCIENCE.

That Nature has instituted a Science of Physiognomy, as a facial expression of mind and character, is proclaimed by the very instincts of men and ani-

mals. The very dog can read the thoughts and intentions of his master; can tell whether he is pleased or displeased; knows who will make a good, and who a cruel master—all by the expressions of the countenance. Nature compels all her productions to proclaim their interior virtues and vices.

The countenance is so plain an index of character that he who runs may read. One look expresses anger, another affection, another kindness, etc. We express all our mental operations, even to the innermost recesses of our souls, through our countenances, with more minuteness and completeness than by words, especially when the expressions are intense and peculiar.

Spirits converse mainly by this method of expression; they look and act their emotions, instead of talking them. The countenance expresses a greater amount of thought and feeling, together with the nicer shades and phases, than words can possibly communicate, by means of magnetic centers, called poles. Every physical and mental organ has its pole in a certain part of the face. The action of these organs influences the poles, and contracts the facial muscles, which utter the silent language of the soul. There exists an intimate relationship between the stomach and one part of the face, the lungs and another. Consumptive patients always have a hectic flush on the cheek, just externally from the lower portion of the nose. Inactive lungs cause paleness, healthy ones the rosy cheek. Dyspeptic patients are always lank and thin opposite the double teeth, while those whose digestion is good have full cheeks. Every organ of the body must have a pole in the face, through which it can express its wants and necessities. The magnetic pole of the heart is in the chin—when vigorous produces prominent chins, and vice versa. The beard is intended as a shield and protection to these very poles, and cannot be amputated with impunity: it also protects the face and chest, especially of elderly men. All the Phreno-organs have their poles, or magnetic qualifying points, in the features. The pole of Acquisitiveness is located on each side of the middle portion of the nose, at its junction with the cheek, causing breadth of nose in proportion to the grasping instincts, as in the Jews, while a narrow nose indicates a want of speculative tendency. Firmness is indicated by the length, prominence and compression of the upper lip, hence the expression, "keep a stiff upper lip." Self esteem has its pole externally from that of firmness, and between the outer portion of the nose and mouth, causing a fulness of the upper lip. The affections have their poles in the edges of the lips, hence the philosophy of kissing. The pole of mirthfulness is located outward and upward from the outer corners of the mouth, hence the drawing up of these corners in laughter. Approbativeness has its pole directly outward from these corners; it draws the mouth backward or outward. Like locations are assigned to all the organs. Physiognomy is a true science; it is an unquestionable truth that fixed and absolute relations exist between the Phreno-organs and certain portions of the face. By these and other means the inherent character of every living being and thing gushes out through every organ of the body, every avenue of the soul. There can be no deception; nature always speaks the truth. To understand and be able to apply Phreno-physiognomy is a gift worth more than Astor's millions.

DEFINITION OF THE ORGANS—THEIR USE, EXCESS AND DEFICIENCY,

WITH QUOTATIONS FROM THE BIBLE, RECOGNISING EVERY FACULTY AND PASSION, SANCTIONING THEIR USE, AND WARNING AGAINST THEIR ABUSE.

1. AMATIVENESS. Attachment of the sexes to each other, adapted to the continuance of the race. Perversion—Licentiousness. Deficiency—The want of affection toward the opposite sex.

SCRIPTURAL RECOGNITION. God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. Gen. 1. 27, 28. Thou shalt not commit adultery. Ex. 20. 14; see Prov. 6. 24-33. Prov. 7. 1-37.

A. UNION FOR LIFE.—Desire to pair, and to remain constantly with the loved one. Perversion—Mormonism. Deficiency—Want of congenial affection and warmth of attachment.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one. Gen. 2. 24. Let every man have his own wife, and let every woman have her own husband. 1 Cor. 7. 2; Matt. 19, 3-9.

2. PHILOPROGENITIVENESS.—Parental love; fondness for children and pets. Excess—Idolizing and spoiling children by caresses and excessive indulgence. Deficiency—Neglect of the young.

Can a woman forget her sucking child? Isa. 49. 15. See Mal. 4. 6. Gen. 14, 28. Luke 15. 20. Rachel weeping for her children. Jer. 31. 15. See Job 39. 14, 15, 16. Suffer little children to come unto me, for of such is the kingdom of heaven. Matt. 19, 14. See Deut. 11, 31; Deut. 31. 13. Luke 13. 34; Matt. 18. 2.

3. ADHESIVENESS.—Love of friends; disposition to associate. Perversion—Excessive fondness for company, Deficiency—Neglect of friends and society.

The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 1 Sam. 18, 1. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. Henceforth I call you not servants, but I have called you friends, for all things that I have heard of my Father, I have made known unto you. John 14. 12-15. A man that hath friends must show himself friendly. Proverbs 18. 24. Two are better than one, for if they fall the one will lift up his fellow; if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. Ecclesiastes 4. 9-12. Behold how good and how pleasant it is for brethren to dwell together in unity! Ps. 133. 1. See Gen. 45. 1, 2, 3, 4, 14, 15.

4. INHABITIVENESS.—Love of home; desire to live permanently in one place. Excess—Prejudice against other countries. Deficiency—A roving disposition.

In my Father's house are many mansions, I go to prepare a place for you. John 14. 2. See Ps. 132. 14 Ps. 137. 1, 4, 5. 1 Kings 21, 3. Lev. 25. 29, 33.

5. CONTINUITY.—Ability to chain the thoughts to one particular subject until completed. Excess—Prolixity. Deficiency—Excessive fondness for variety.

Let every man abide in the same calling wherein he was called. 1 Cor. 7. 20. A double-minded man is unstable in all his ways. Jas. 1. 8.

SELFISH PROPENSITIES.

E. VITATIVENESS.—Love of life; youthful vigor, even in advanced age. Excess—Extreme tenacity of life; fear of death. Deficiency—Recklessness, and unnecessary exposure of life and health.

All that a man hath will he give for his life. Job 2, 4. Ps. 34, 12. For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. I Cor. 15. 53. 54. It is better for me to die than to live. Jonah 4. 8.

6. COMBATIVENESS.—Self-defense; resistance; the energetic, go-ahead disposition. Excess—A quick, fiery, contentious disposition. Deficiency—Cowardice; want of proper self-respect.

Whatsoever thy hand findeth to do, do it with thy might. Ecclesias. 9, 10. Be not afraid of them; remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses. Neh. 4 14. Fight the good fight of faith. 1 Tim. 6. 12. Ye endured a great fight of afflictions. Heb. 10. 32. Waxed valiant in fight, turned to flight the armies of the aliens. Heb. 11. 34. Quit yourselves like men, and fight. 1 Sam. 4. 9. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. Prov. 26. 21. Now, therefore, there is utterly a fault among you, because ye go to law one with another. 1 Cor. 6. 7. See Psalms 37. 8.

7. DESTRUCTIVENESS.—Executiveness; propelling power; the exterminating feeling. Perversion—the malicious, retaliating, revengeful and murderous disposition. Deficiency—Tameness; inefficiency.

Arise, Peter; slay and eat. Acts 11, 7. Be ye angry, and sin not; let not the sun go down on your wrath. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. Eph. 4. 26, 31. Fathers, provoke not your children to wrath. Eph. 6. 4. But they cried out the more, saying, Let him be crucified. Matt. 27, 23. Thou shalt not kill. Ex. 20. 13.

8. ALIMENTIVENESS.—Appetite; enjoyment of food and drink. Perversion, —Gluttony; intemperance. Deficiency—Daintiness, abstemiousness.

Of every tree of the garden thou mayest freely eat. Gen. 2. 16. For one believeth that he may eat all things, another, who is weak, eateth herbs. Rom. 14. 2, 3. Be not among wine-bibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty. Look not on the wine when it is red. At the last it biteth like a serpent, and stingeth like an adder. Prov. 23. 20, 21, 31, 32. Give me food convenient for me. Prov. 30. 8. 23. 1,3.

9. ACQUISITIVENESS.—The disposition to save and accumulate property. Perversion—Avarice; theft; extreme selfishness. Deficiency—Prodigality; inability to appreciate the true value of property.

If any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel. 1 Tim. 5. 8. Provide things honest in the sight of all men. Rom. 12. 17. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. Prov. 10. 4. Give me neither poverty nor riches, lest I be full, and deny thee and say, Who is the Lord? or lest I be poor and steal. Prov. 30, 8, 9. There is that withholdeth more than is meet, but it tendeth to poverty. Prov. 11. 24. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough. Prov. 28. 19. Mortify covetousness, which is idolatry. Col. 3, 5. Thou shalt not steal. Ex. 20. 15.

10. Secretiveness.—Policy; management. Excess—Cunning; disguise; hypocrisy; intrigue. Deficiency—Want of tact; openness; bluntness of expression.

A prudent man concealeth knowledge. Prov. 12. 23. Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34. 13. A fool uttereth all his mind, but a wise man keepeth it in till afterward. Seest thou a man that is hasty in his words? there is more hope of a fool than of him. Prov. 29. 11, 20. He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction. Proverbs 13. 3. Wherefore, putting away lying, speak every man the truth with his neighbor. Eph. 4. 25. Deceit is in the heart of them that imagine evil. Prov. 12. 20. Thou shalt not bear false witness against thy neighbor. Ex. 20, 16. Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Matt. 10, 16. A whisperer separateth chief friends. Proverbs 16. 28. Judges 16. 5. Gen. 27. 35. Gen. 16. 19.

11. Cautiousness.—Prudence; watchfulness; reasonable solicitude. Excess. Fear, timidity, procrastination. Deficiency—Blundering recklessness.

A prudent man foreseeth the evil, and hideth himself. Proverbs 22, 3. Serve the Lord with fear, and rejoice with trembling. Psalms 2. 11. Which of you intending to build a tower, sitteth not down first, and counteth the cost. Luke 14. 28. Watch ye, and pray, lest ye enter into temptation. Mark 14. 38. What I say unto you, I say unto all, Watch. Mark 13. 37. If thou do that which is evil, be afraid. Romans 13. 4. Terrors shall make him afraid on every side. Job 13 11. Fear came upon me, and trembling, which made all my bones to shake. Job 4. 14. See Job 41. 25. Rev. 3. 2, 3.

ASPIRING AND GOVERNING ORGANS.

12. Approbativeness.—Affability: ambition to be promoted. Perversion—Vanity, self-praise, and extreme sensitiveness. Deficiency—Indifference to praise or blame; and disregard to personal appearance.

A good name is better than precious ointment. Ecclesiastes 7. 1. Do good, and thou shalt have praise. Romans 13. 3. Men will praise thee when thou doest well. Psalms 49. 18. Praise is comely for the upright. Psalms 33. 1. I will get them praise and fame in every land. Zeph. 3. 19. They loved the praise of men more than the praise of God. John 12. 43. Let another man praise thee, and not thine own mouth. Proverbs 27. 2. Let us not be desirous of vain glory, provoking one another, envying one another Gal. 5. 26. See Matt. 26. 69, 70, 71, 72. Matt. 6. 6.

13. Self-Esteem.—Dignity, manliness, love of liberty. Excess—Extreme

pride ; an arrogant, aristocratic, domineering spirit. Deficiency—lack of self-respect and appreciation.

And God said, Let us make man in our own image, after our likeness, and let them have dominion over every living thing that moveth upon the earth. Genesis 1. 26, 28. What ye know, the same do I know also ; I am not inferior to you. Job 13. 2. God, I thank thee that I am not as other men. Luke 28. 11. Be thou strong, and show thyself a man. 1 Kings 2. 2. For I say to every man that is among you, not to think more highly of himself than he ought to think. Rom. 12. 3. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 28. 13.

14. Firmness.—Decision ; fortitude ; stability ; steadfastness ; determination ; perseverance ; unwillingness to yield. Perversion—Obstinacy. Deficiency—No dependence can be placed on one without firmness—there is no stability of character.

Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Eph. 6. 13. Be ye steadfast, unmovable ; always abounding in the work of the Lord. 1 Cor. 15. 58. Be strong and quit yourselves like men. 1 Sam. 4. 9. And the Lord said unto Moses, this is a stiff-necked people. Ex. 32. 9. See Psalms 42. 7. Ps. 119. 31 Ps. 119. 106. Job 13. 15. Job 2. 3.

MORAL SENTIMENTS.

15. Conscientiousness.—Love of justice ; integrity ; sense of duty and obligation. Excess—Scrupulousness, remorse, self-condemnation. Deficiency—Despondency, melancholy.

Till I die I will not remove mine integrity from me. Job 27. 5, 6. Let me be weighed in an even balance, that God may know mine integrity. Job 31. 6. Let us walk honestly. Rom. 13. 13. Render therefore to all their dues ; tribute to whom tribute is due ; honor to whom honor. Romans 13. 7 If thy brother trespass against thee rebuke him ; if he repent forgive him. Luke 17. 3. When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves ; which show the work of the law in their hearts, their conscience also bearing witness. Rom. 2. 14, 15. Whatsoever ye would that men should do to you, do ye even so to them. Matt. 7. 12. Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Acts 24. 16. Having their conscience seared with a hot iron. 1 Tim. 4, 2. Do justly. Micah. 6, 8. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great. Deut. 1. 17.

16. Hope. Expectation ; trust ; anticipation of future success and happiness. Excess—Visionary expectations ; extravagant promises ; anticipation of impossibilities. Deficiency—Despondency ; gloom ; melancholy.

Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. Isaiah 26. 4. For we are saved by hope. But hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ? Romans 8. 24. Now abideth faith, hope, charity. 1 Cor. 13. 13. As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, yet possessing all things. 2 Cor. 6. 10. I shall be satisfied when I awake with thy likeness Psalms 17. 15.

The Lord is my shepherd; I shall not want. Psalms 23. 1, 6, Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart Psalms 32. 11. He that ploweth should plow in hope. 1 Cor. 9. 10. Hope deferred maketh the heart sick. Proverbs 13. 12. The hypocrite's hope shall perish. Job. 8. 13. Though he slay me, yet will I trust in him. Job 13, 15. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. Psalms 112. 7. See Romans 15. 13.

17. Spirituality.—Faith, intuition, perception of the spiritual. Excess—Credulity, wonder. Deficiency—Extreme incredulity, skepticism.

The things which are seen are temporal; but the things which are not seen are eternal. 2 Cor. 4. 18. We walk by faith, not by sight. 2 Cor. 5. 7. Ye believe in God; believe also in me. I go to prepare a place for you; I will come again and receive you to myself; the Father shall give you another Comforter, even the Spirit of truth; ye know him, for he dwelleth with you, and shall be in you. John 14. 1, 3, 16, 17. Gal. 5. 5. If we live in the Spirit, let us also walk in the Spirit. Gal. 5. 25. Go thy way, thy faith hath made thee whole. Luke 17. 19. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. Luke 18. 42. He shall give his angels charge over thee, to keep thee in all thy ways. Psa. 91, 11. If a man die, will he live again? All the days of my appointed time will I wait till my change come. Job 14, 14. A spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof. Job 4. 15, 16. O thou of little faith, wherefore didst thou doubt? Matt. 14. 31.

18. Veneration.—Godliness, reverence, worship, adoration, respect for antiquity. Perversion—Idolatry, superstition, worship of idols. Deficiency—Disregard for things sacred, aged and eminent persons, or for the venerable.

Thou shalt have no other Gods before me. Ex. 20. 3. Thou shalt not take the name of thy God in vain. Ex. 20, 7. Give to the Lord the glory due to his name; worship the Lord in the beauty of holiness. 1 Chron. 16. 29. O Lord, my God, in thee do I put my trust. Psalms 7, 1. Humble yourselves in the sight of the Lord, and he shall lift you up. James 4. 10. Our Father who art in heaven, hallowed be thy name, thy will be done, for thine is the kingdom. Matt. 6. 9-13. Swear not at all. Matt. 5. 34. The fool hath said in his heart, There is no God. Psalms 14. 1. Walk humbly with thy God. Micah 6. 8. Honor thy father and thy mother. Exodus 20. 12. Acts 17. 22. 23.

19. Benevolence.—Brotherly kindness, desire to do good; sympathy, disinterestedness. Excess—Giving alms to the undeserving; too easily overcome by scenes of suffering. Deficiency—Extreme selfishness; indifference to suffering.

Blessed are the merciful, for they shall obtain mercy. Matt. 5. 9. I was hungry and ye gave me meat, etc. Matt. 25. 35. Be ye kind one to another, tender hearted, forgiving one another. Eph. 4. 32. There is that scattereth, and yet increaseth. The liberal soul shall be made fat, and he that watereth shall be watered himself. Prov. 11. 24, 25. Above all things have fervent charity among yourselves; for charity covereth a multitude of sins. Use hospitality one to another without grudging. 1 Peter, 4. 8, 9. I will very gladly spend and be spent for you; though the more I love you, the less I be loved. 2 Cor. 12. 15. Now abideth faith, hope, charity, these three, but the greatest of these is charity. 1 Cor. 13. 13. What doth the Lord require of

thee, but to do justly, love mercy, and walk humbly withthy God? Micah 6. 8. Love thy neighbor as thyself. Matt. 19. 19. See Rom. 15. 1. Job 29. 11. 13.

PERFECTIVE FACULTIES.

20. Constructiveness.—Mechanical judgment and ingenuity, ability to invent, contrive, construct, and use tools. Excess—Attempting impossibilities, perpetual motions, etc. Deficiency—Inability to use tools or understand machinery; awkwardness and obtuseness in everything requiring mechanical skill and dexterity.

And the Lord spake unto Moses, saying, I have called Bezaleel, and have filled him with understanding and knowledge in all manner of workmanship; to devise cunning works, to work in gold, in silver, and in brass, and in cutting stones to set them, and in carving timber, to work in all manner of workmanship. Exodus 31. 1-5. I have sent a cunning man, skillful to work in gold, in silver, in brass, in iron, in stone, and in timber; in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find every device which may be put to him. 2 Chron. 2. 13. 14.

21. Ideality.—Perception and admiration of the beautiful and perfect; love of poetry; refinement; good taste; imagination. Excess—Fastidiousness; romantic imagination. Deficiency—Want of taste and refinement, with strong passions and a coarse temperament; roughness and vulgarity.

Out of Zion, the perfection of beauty, God hath shined. Ps. 1. 2. See Ezekiel 27. 3. 4. Ezekiel 16. 10. 14.

B. Sublimity.—Fondness for the grand, sublime, and majestic; the wild and romantic, as Niagara Falls; rugged mountain scenery, ocean storms, thunder, etc. Excess—Extravagant representations; passionate fondness for the terrific. Deficiency—Inability to appreciate grandeur.

And God said, Let there be light, and there was light. Gen. 1. 3. The Lord reigneth, he is clothed with majesty. And the heavens shall be rolled together as a scroll. Isaiah 34. 4. Thus saith the Lord of hosts, I will shake the heavens, and the earth, and the sea; and I will shake all nations. Hag. 2. 6, 7. The earth shook and trembled; he bowed the heavens also, and came down, he rode upon a cherub, and did fly upon the wings of the wind; he made darkness his secret place. Psalms 18. 7. 13. See Psalms 93. 1. 3. 4.

22. Imitation.—Power to copy, conform, adopt usages, personate, act, dramatize, imitate, and work after a pattern. Excess—Mimicry; servile imitation. Deficiency—Oddity; inability to conform to the usages of society.

With a furious man thou shalt not go, lest thou learn his ways and get a snare to thy soul. Prov. 22. 24, 25. Gen. 49. 6. Go and do thou likewise. Luke 10. 37. Like people, like priest. Hosea 4. 9. Christ suffered for us, leaving us an example, that ye should follow his steps. 1 Peter 2. 21. Follow not that which is evil, but that which is good. 3 John 1. 11. See 2 Thess. 3. 9.

D. Agreeableness.—Blandness and persuasiveness of manner; pleasantness of expression and address; insinuation; the power to say even disagreeable things pleasantly. Excess—Affectation; blarney; undue mellowness of manner. Deficiency—Abruptness of manner; want of pliability and smoothness.

Pleasant words are as a honeycomb, sweet to the soul. Prov. 16. 24. A soft answer turneth away wrath, but grievous words stir up anger. Proverbs 15. 1. A word fitly spoken is like apples of gold in pictures of silver. Prov. 25. 11.

PERCEPTIVE FACULTIES.

23. Mirthfulness.—Wit; fun; humor; playfulness; ability to joke, to appreciate the ridiculous, and enjoy a hearty laugh Excess—Ridicule and sport of the infirmities and the misfortunes of others. Deficiency—Extreme gravity; indifference to all amusements, and inability to appreciate wit and humor.

A time to weep, and a time to laugh, a time to mourn, and a time to dance. Ecc. 3. 4. A merry heart doeth good like a medicine. Proverbs 17, 22. A merry heart maketh a cheerful countenance. Proverbs 15. 13. See Ezek. 23 32. Psalms 69. 8. Luke 15. 32. Job 8. 21. Job 12. 2.

24. Individuality.—Desire to see: perception of things: capacity to individualize objects and acquire knowledge by observation. Excess—A staring greediness to see: prying curiosity and impertinent inquisitiveness. Deficiency—Dullness of observation; want of practical knowledge.

Come, behold the works of the Lord. Psalms 56. 8. The eyes of man are never satisfied. Proverbs 27. 20. Having eyes ye see not. Mark 8. 18. Blessed are the eyes which see the things that ye see. Luke 10. 23. See Isa. 38. 14.

25. Form.—Perception and memory of shapes, forms, faces, angles, and configuration in general: aids in drawing, moulding, and working by the eye. Excess—A painful sense of imperfection in the forms of faces and other objects Deficiency—A poor memory of faces and forms.

Show them the form of the house, the fashion thereof, and all the forms thereof. Ezekiel 43. 11. I have formed him; yea, I have made him. Isaiah 43. 7. Shall the thing formed say to him that formed it, Why hast thou formed me thus? Romans 9. 20. The carpenter stretcheth out his rule, he marketh it out with the compass, and maketh it after the figure of a man. Isa. 44. 13.

26. Size.—Ability to judge of size, magnitude, length, breadth, hight, depth, distance, proportionate size, fineness and coarseness, also the weight of objects by their size. Excess—Unprofitable and annoying fastidiousness as to size, proportion, and relative magnitude. Deficiency—Inability to judge of size and distance.

And God made two great lights: the greater light to rule the day, and the lesser light to rule the night. Gen. 1. 16. I looked, and behold a man with a measuring line in his hand. Zech. 2. 1, 2. See Ezekiel 41. 1-17. Prov. 20. 24.

27. Weight.—Perception of the law of gravitation; power to balance one's self; to judge of perpendicular and momentum; to become a marksman, horseman, and to "carry a steady hand." Excess—Desire to climb or go aloft unnecessarily and hazardously; pain at seeing things out of plumb, etc. Deficiency—Inability to keep the balance, or judge of perpendicular or level: liability to stumble.

A false balance is abomination to the Lord, but a just weight is his delight Prov. 11. 1. Job 37. 16. Isa. 40. 12.

28 Color.—Perception of colors; judgment of shades, hues, and tints in flowers, fruits, clouds, rainbow, sky, and all works of art or of nature which exhibit colors. Excess—Extravagant fondness for colors; fastidiousness in criticism and solution of colors: desire to dress in many colors. Deficiency—Inability to distinguish or appreciate colors or their harmony.

Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet. Exod. 36. 1. Jer. 4. 30. Exod. 25. 2, 5.

29. Order.—Method, system, arrangement, neatness. Excess—Fastidiously neat: more nice than wise; wastes life in unnecessary cleaning and arranging. Deficiency—Slovenliness; disorder; heedlessness about books, tools, clothes, work; has everything "at loose ends."

Let all things be done decently and in order. 1 Cor. 14. 40. Set thy words in order before me. Job 33. 5. Ex. 40. 4.

30. Calculation.—Ability in numbers and mental arithmetic; talent to reckon figures "in the head;" to add, substract, divide, multiply, etc. Excess—Disposition to count everything. Deficiency—Inability to comprehend the relations of numbers or to learn arithmetic.

The very hairs of your head are all numbered. Matt 10. 30. Psa. 147. 4. Job 31. 37. 2 Sam. 24. 2.

31. Locality.—Recollection of places desire to travel; talent for geography. Excess—An unsettled, roving disposition. Deficiency—Inability to remember places or the points of the compass; liability to get lost.

Go ye into all the world and preach. Mark 16. 15. Many shall run to and fro, and knowledge shall be increased. Dan. 12. 4. Numb. 10, 29, 30.

LITERARY FACULTIES.

32. Eventuality.—Memory of events; love of history, traditions, anecdotes, and facts of all sorts. Excess—Tedious fullness of detail in relating facts; desire to relate stories to the neglect of other things. Deficiency—Forgetfulness; a poor memory of events.

The Athenians spent their time in nothing else but either to tell or to hear some new thing. Acts 17. 21. Deut. 32. 7. 2 Thess. 2. 15. 2 Thess. 3. 6. Gal. 1. 5. Psa. 78. 5-7.

33. Time.—Recollection of the lapse of time; day and date; ability to keep the time in music, and the step in walking, and to carry the time of day in the memory. Excess—Tendency to mark time in company by drumming with the foot or fingers, and to be tediously particular in telling the date or day of the week when every little thing took place. Deficiency—Inability to remember dates or to judge of the passage of time.

To every thing there is a season; and a time to every purpose under the heaven. Ecc. 3. 1. Jer. 8. 7.

34. Tune.—Sense of sound love of music; perception of harmony and of melody; ability to compose and perform music. Excess—Continued singing, humming, or whistling, regardless of time, place, or propriety. Deficiency—Inability to sing, to comprehend the charms of music, to distinguish one tune from another, or to remember the peculiarity of voices or other noises.

Praise the Lord with harp. Sing unto him a new song; play skilfully with a loud noise. Psa. 33. 2, 3. Psa. 68. 25.

35. Language.—Talent to talk; ability to express ideas verbally; memory of words; and, with the perceptives large, ability to learn the science of language, and to talk foreign languages well. Excess—Redundancy of words, garrulity. Deficiency—Inability to clothe ideas; hesitation in common conversation.

And Moses said, O my Lord, I am not eloquent, but slow of speech and of a slow tongue. And the Lord said, Is not Aaron thy brother? I know that he can speak well, and he shall be thy spokesman unto the people. Ex. 4. 10, 14, 16. Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34. 13.

REASONING FACULTIES.

36. CAUSALITY.—Ability to reason and comprehend first principles, and the why and wherefore. Excess—Too much theory, without practical adaptation to common life. Deficiency—Inability to reason, to think, understand and to plan.

Come now, let us reason together, saith the Lord. Isa. 1. 18. Jesus said unto them, O ye of little faith, why reason ye among yourselves? Matt. 16. 8 And Paul reasoned with them out of the Scriptures. Acts 17. 2. And he reasoned in the synagogues every Sabbath, and persuaded the Jews and Greeks. Acts 18. 4. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled. Acts 24. 25. Produce your cause, saith the Lord, bring forth your strong reasons. Isa. 41. 21.

37. COMPARISON.—Inductive reasoning; ability to classify, and apply analogy to discernment of principles; to compare, discriminate, illustrate, and draw correct inferences. Excess—Fault-finding and captious criticism, Deficiency—Inability to reason by analogy, or understand similes, fables, or parables.

Unto what is the kingdom of God like, and whereunto shall I resemble it? It is like a grain of mustard seed, etc. It is like leaven, etc. Luke 13, 18, 19. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. Rom. 1. 20. Mark 4. 30.

C. HUMAN NATURE.—Discernment of character; intuitive perception of the motives and dispositions of strangers at the first interview. Excess—Obtrusive and offensive criticism of character; violent prejudice for and against persons, in violation of courtesy and politeness. Deficiency—Confidence without discrimination; liability to believe rogues honest, and honest men rogues.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. Job 21. 27. Counsel in the heart of man is like deep water; but a man of understanding will draw it out. Prov. 20. 5. Neh. 6. 8.

SYMBOLICAL HEAD.

Domestic Group.

1. AMATIVENESS.
A. CONJUGALITY.
2. PARENTAL LOVE.
3. FRIENDSHIP.
4. INHABITIVENESS.
5. CONTINUITY.

Selfish Propensities.

E. VITATIVENESS.
6. COMBATIVENESS.
7. DESTRUCTIVENESS.
8. ALIMENTIVENESS.
9. ACQUISITIVENESS.
10. SECRETIVENESS.
11. CAUTIOUSNESS.

Aspiring and Governing Organs.

12. APPROBATIVENESS.
13. SELF-ESTEEM.
14. FIRMNESS.

Moral Sentiments.

15. CONSCIENTIOUSNESS.
16. HOPE.
17. SPIRITUALITY.
18. VENERATION.
19. BENEVOLENCE.

Perfective Faculties.

20. CONSTRUCTIVENESS.
21. IDEALITY.
B. SUBLIMITY.
22. IMITATION.
D. AGREEABLENESS.
23. MIRTHFULNESS.

Perceptive Faculties.

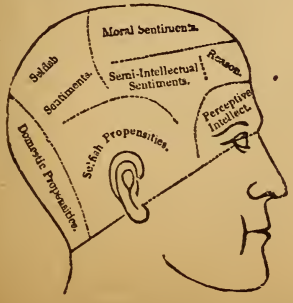
24. INDIVIDUALITY.
25. FORM.
26. SIZE.
27. WEIGHT.
28. COLOR.
29. ORDER.
30. CALCULATION.
31. LOCALITY.

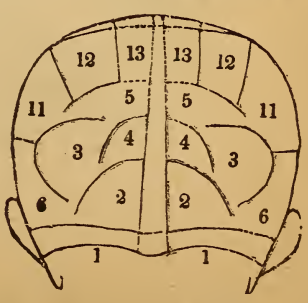
Literary Faculties.

32. EVENTUALITY.
33. TIME.
34. TUNE.
35. LANGUAGE.

Reasoning Faculties.

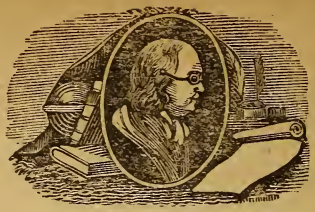
36. CAUSALITY.
37. COMPARISON.
C. HUMAN NATURE.





LOCATION AND CLASSIFICATION OF THE FACULTIES.

COMBE.



FRANKLIN.

SPURZHEIM.

Outline of the Phreno-Character, Talents, Capabilities, and Business Qualifications of

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As inferred by E. Z. WICKES, Practical Phrenologist and Physiognomist, according to his new system of Phreno-Physiognomy.

Together with his Phreno-Medical advice how to cultivate and change the quality of SOUL, and improve the body and mind; how to re train, blend and modify the temperaments and combination of faculties. Also the defect and constitutional tendencies, and how to correct them according to the laws of Phreno-Hygiene. How to attain health and beauty.—be most successful harmonious, useful and happy, and make the most of life. What organization, temperament and gifts are most essential and compatible in the conjugal companion. How to win and keep the affections of the same. Answers to queries, etc.

Dictated by Dr. Wickes, this .....

day of .....

Written by.....

"This is the covenant that I will make with them. After those days saith the Lord, I will put my laws into their hearts, and in their minds will I write them."

Phrenology shall teach thee self to quell,
Thy faults to check, thy virtues to impel:
If learned aright shall lead thy thought above,
In reverence to the God of Truth and love.

E. Z. W.

The Oracles of God are truth and life,
Cultivated talent is infinite wealth.
Self-Knowledge is the key to success.
The science of Mind is central truth,
Obedience to Law eternal life.

EXAMINATIONS AND PHRENO-CHARTS.

EVERY YOUNG MAN—and woman too—wishes to know with certainty in what Calling or Pursuit in life he can accomplish most, do the most good, serve his friends the best, obtain a competency; provide liberally for the wants of himself, family, and others who may be dependent on him. He desires to place himself in that position for which he is by nature and acquirement best fitted, and in which he may without doubt or experiment, SECURE

SUCCESS IN LIFE.

FEW men in the ordinary pursuits of life come up fully to their real capabilities. It is true that some, by mere accident or good fortune, without any very definite knowledge of their own mental powers, stumble upon a situation to which they happen to be well adapted, and in which without a struggle or seeming effort, they rise to eminence.

THEY are said to be "lucky," while thousands of other men, more highly educated, and with force and energy of character, pursue respectable though tiresome and 'up-hill" employment, chosen without regard to their adaptation to it, which brings them "neither honor nor profit." These get a living, while many more drag on an unhappy existence, complaining of their hard lot, and end their days in sore disappointment, pronouncing life a failure.

We have a remedy for this. It is SCIENTIFIC and therefore RELIABLE. By the aid of Phrenology the true character with all its capabilities can be indicated; the most suitable calling, profession or occupation to which each person is adapted, and in which he may best succeed, can be plainly pointed out, and YOU, reader, may thus learn

HOW TO RISE IN THE WORLD,

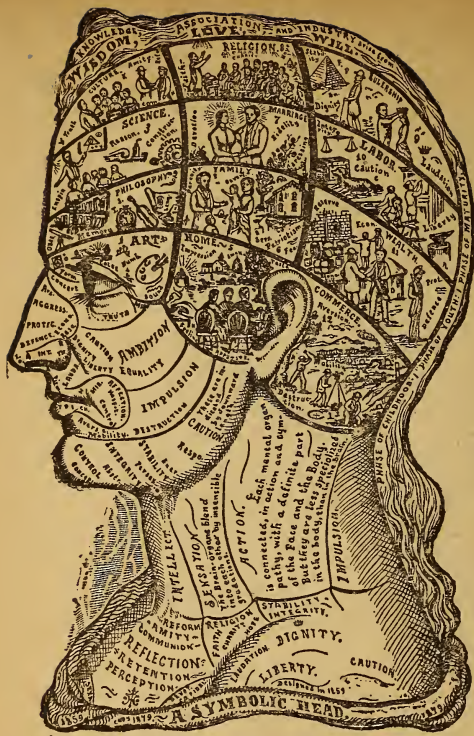
and thus make the most of your talents. It is through the aid of Phrenology, Physiognomy and Physiology.

Parents wish to INSURE for their children all the blessings which judicious training and right direction can secure, and there is no other means whereby these ends may be so surely attained as by the aid of this science. By having their characters fully described and carefully written out, you will have before you a "chart" which will serve to keep them in the right direction, to avoid the quicksands and the rocks on which too many unfortunate human barks founder and are lost. But the question is repeated,

WHAT CAN I DO BEST?

Can I succeed as an Attorney, Artist, or Author? as a Banker, Bookseller, or Blacksmith? a Carpenter, Cashier, Clerk, or Chemist? a Dentist, Designer or Diplomatist? an Editor, Engineer, or Explorer? a Farmer, Fisherman, or Florist? a Grocer, Geographer, or General? Can I Invent, Lecture, or Legislate? Can I succeed as a Manufacturer, Merchant or Machinist? In Navigation, Oratory or Painting? As a Preacher, Physician or Printer? As a Poet, President, or Policeman? A Sailor, Soldier, or Sculptor? A Teacher Tragedian, or Tailor? A Writer, a Warrior, a Watchmaker or a Watchman? Pray who can tell, with scientific certainty, What I can do best?

CALL on PROFESSOR WICKES, and obtain his PHRENO-CHART AND COMPASS OF LIFE, have your head examined, your character written out in full, with a chart of your developments, and you may then know for a certainty what you are, as compared with others; what you can do best, and how you may "rise in the world," and turn all your talents to the very best possible use. The cost for the service will be comparatively small, while the benefit derived would be of great value to any individual.


ASSOCIATION
AND INDUSTRY
KNOWLEDGE
WISDOM
LOVE
WILL
RELIGION
SCIENCE
LABOR
Caution
PHILOSOPHY
FAMILY
ART
HOME
WEALTH
COMMERCE
AMBITION
EQUALITY
IMPULSION
CAUTION
INTELLECT
SENSATION
ACTION
IMPULSION
STABILITY
INTEGRITY
REFORM
AMITY
COMMUNION
REFLECTION
RETENTION
PERCEPTION
DIGNITY
LIBERTY
CAUTION
A SYMBOLIC HEAD

PROGRESSIVE PHRENOLOGY

THE ONLY TRUE SCIENCE OF MIND.

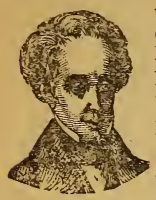
DR. GALL.

SPURZHEIM.

Dr. Gall discovered twenty-seven Phreno-Organs, but did not reduce them to a system. Dr. Spurzheim systematized the discoveries of Gall, gave names to most of the Phreno-Organs and classified them as seen in the cut, page 30; discovered several faculties, popularized and introduced the science in a simple, practical, and acceptable shape, publishing extensive, illustrated works, connecting it in a measure with Physiognomy, Physiology, Anatomy, and other kindred sciences, and left an imperishable monument of greatness in the realm of mental philosophy and human science. Many unsuccessful attempts have been made to improve upon his system; valuable discoveries and improvements have indeed been suggested; still *his* remains the standard system to this day. However, it is not to be supposed that we have attained *perfection* in this most important of all the sciences, the very *soul* and *essence* of the sciences, lying as it does at the foundation of all human improvement and perfectability. We have labored with incredible energy and perseverance for many years, by careful study of all known systems, observation, travel and experiment, to discover and perfect a system, more comprehensive, minute and practical, embracing the entire system of human science: how far we have succeeded we leave for those who calmly peruse our works to judge. By comparing *systems*, one can readily detect innumerable suggestions and improvements. We shall continue our labor of love, for we behold a rich and endless field of research opening new veins of thought on every hand. The science of mind is really the *science* of all truth. We claim that man is the tree of life, rooted and grounded in the natural, material and terrestrial; growing up through the vegetable, animal and physical: branching into the mental, intellectual and social; towering up through aspiration, inspiration, and intuition, into the moral, spiritual and celestial.

He has in himself the elements of infinite development, progression and perfection, a seed germ of the soul—essence and divine principle of the universe—yielding the fruits of perfectibility, godliness, and truth; multiplying upon earth and filling the heavens with the image of Deity; we behold him, spreading the leaves of truth and celestial love, breathing the invisible essence of the Divine Mind, reaching forth with the feelers of the soul, into every conceivable avenue of thought and research, fired with passion, rising up in emotions, blooming out in poetry, music, and the fine arts, gushing forth in prayer and praises, yielding the fruit of discoveries, inventions and exact science, possessed of the invincible attributes of the Almighty. He subdues and controls the elements, conquers the storm, tames the forest, and makes the wilderness blossom as the rose; explores the heavens, and measures off the boundless re-

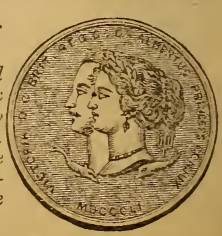
gions of space; determines the orbits and computes the velocity of innumerable systems and suns; can gaze with the natural and spiritual eye almost upon the very throne of God. Such is man in miniature! Then come, dear reader, and let us analyze him with microscopic eyes and endeavor by every possible means to keep pace with the mighty march of mind. The immortal Combe has, in a measure, drawn away the veil and laid bare the wonderful nature of man; his constitution and system of moral and mental philosophy have immortalized his name; his quick, keen, spiritual perception earned him infinitely higher and further than other Phreno-Philosophers of his age. The brain is the fountain of magnetic thought and spiritual life, composed of innumerable, individual faculties, corresponding to every principle of truth and phenomenon of the universe—the divine, triune key, which can alone unlock the mysteries of love and wisdom, God and creation. The Phreno-Organs of the brain, as mapped out by Phrenologists, may be considered as groups and systems of organs, having a controlling center, like the sun in the solar system, each radiating and reflecting the light of mental faculties, like the suns in the innumerable systems of the heavens, quickening, enlightening, and illuminating, modifying and directing, creating and inspiring the action of all the faculties of the mysterious and complex machinery of the mind. Their mutual action and combined energy are constantly creating, developing, and perfecting new gifts and qualities of soul, which express themselves in the countless manifestations of human existence, like the buds, blossoms, and fruit of trees, ever bringing invisible faculties and principles to light, before unknown and unnoticed; the God of necessity calls them forth into living active life. New discoveries will ever be made in the realm of mental philosophy; no stereotyped system can ever remain long in the ascendancy; all we can hope to do is to help to roll on the car of human progress and perfectibility; we behold the golden future looming up, when man will thoroughly understand himself; we shall endeavor to be true to nature, our highest and holiest instincts, our clearest and most practical conceptions of truth, seeking and teaching the truth, for truth's sake, regardless of opinions, or systems of men.



COMBE.

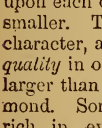
LOCATION AND COMBINATION OF THE PHRENO-MENTAL FACULTIES.

External Signs of Human Characters, and how to read them on Scientific Principles—How to Culture, Improve, and Perfect the Body and Mind—Know and be true to thyself.

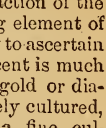


PHRENOLOGY is founded upon facts. Observation *discovered* and must *perfect* it. Men must see for themselves, to be convinced of its

truth. Hence the importance of definite rules for finding the organs of the mind, that all may test the science and be confirmed in its truth. The best mode is to locate the groups and controlling organs first, as we have done in the preceding pages. Study the mind as you would geography or a map of the heavens: First, by systems, constellations or grand divisions; then analyze the subdivisions; find the *central sun* or *controlling organ* of each group, which *central sun*, like that of the solar system, modifies and controls the action and orbit of the smaller faculties. Find the conspicuous organs of the prominent traits of a character first. Having accurately located them it is easy to find others. First determine the quality, *texture*, degree of *activity*, amount of *culture*, education or training, constitution, health and endurance; then determine the *sharpness* and *size*, which give momentum, weight and power; the relative position the faculties occupy as to size, and the controlling influence they exert upon each other. The larger faculties modify and direct the action of the smaller. The most conspicuous group will be the controlling element of character, and give bent to the whole mind. It is necessary to ascertain *quality* in order to judge the value of even coin. A copper cent is much larger than a gold dollar—a copper head inferior to one of gold or diamond. Some minds are jewels, elegant, crystalized, and nicely cultured, rich in every element of greatness and goodness; like a fine cultivated garden, producing an abundance of inexhaustible treasures; invaluable as the diamond, radiant and luminous as the light, determined by the clearness of the countenance, and symmetry of features.



RED RACE.



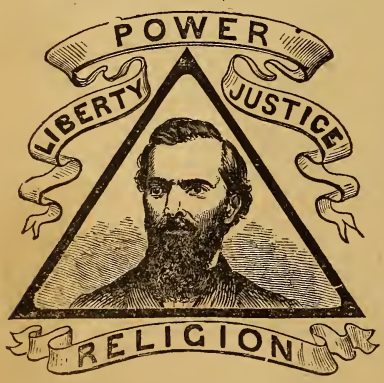
WHITE RACE.

The seven groups of signs in the face divine, viz., eyes, ears, nose, mouth, chin, cheeks, forehead, are all of unspeakable weight in estimating characters. Behold the countenances and characters of races, the fineness of their hair, texture and color of skin, the expression of thought which gleams from every faculty and plays upon every feature, illuminating the mind and animating the countenance. Some are dull, heavy, and inexpressive, having a loose, spongy, and ill-made mind, uncouth, and uncultured, inharmonious, neutralizing their own efforts—frequently at war with self; a bundle of antagonisms, or like the stagnant pool, sluggish and putrid. Such need to rouse up, flow out, struggle into active, harmonious existence by discipline, culture, proper associates. The best mind is comparatively valueless, like the best gardens, without proper cultivation. Some persons are discontented, restless and uneasy, like fish out of water; full of angularities, never happy in any position in life. Such should learn to estimate and discipline their stronger gifts, restrain and rasp off their angularities; perfect the character by harmonious associates, those calculated to call out and perfect their truest instinct. An uneven and irregular head, angular and ill-made features betoken such a mind. They are penetrating but strike hard and heavy blows; manifest rare, odd, and singular traits of character and veins of thought; make discoveries, but systematize and perfect nothing. Pioneers in life and philosophy, they serve as skirmishers on the boundaries of creation, near the regions of chaos. It is impossible to conceive of any organism that is not best adapted to something, and good in its place. All men are *gifted* in some sphere of thought and usefulness—*none perfect* in anything. The object of this science is to point out *exactly* where each belongs, help all to make their calling, election, or profession sure.

All the faculties of the mind and organs of the body, temperaments and qualities of the scul can be cultured, restrained, and modified. Man is the *architect* of his own *destiny*, a centerstance, creator and controller of circumstances; can rise to eminence, make his mark, be known and felt in society, build an imperishable monument of fame; leave his foot prints on the sands of time and sea of mind if he will. All may gather imperishable truth; make discoveries, impart knowledge, enrich all, leave the world *better* for having lived in it. There is a tide in *every* life, which, if taken in time, leads on to fortune, peace, and plenty. The instincts of every one are first to waken the latent powers of the soul; they should be cultivated and heeded. Never trust to luck or chance, but labor diligently for the upbuilding of your own individuality. *Ape* no one; *know and be true to thyself.* All wisdom *centers* here; this is the *key* to greatness and success. "*Self-knowledge* is the *essence of all knowledge.*"

The science of man is the *key* to all truth. The science of the soul is the *soul* of science. Intuitive deduction is an *infallible* guide. Instinctive conceptions are the *fountains* of truth. Harmonious development is the *gate* of heaven. *Perfect* development is health and life. *Antagonism* is disease and death. *All* inharmony is disorganization. Most disease springs from within. The greatest *enemy* to man is *man.* The greatest evil is within one's *self.* Reconcile the mind, subdue the spirit, harmonize the soul, and perfect the body.

HOMOGENEOUSNESS, OR CORRESPONDENCE OF STRUCTURE.



Every part of everything bears an exact correspondence to that thing as a whole. Thus, *tall*-bodied trees have *long* branches and leaves; *short*-bodied trees, *short* branches and roots, and creeping vines, as the grape, honey-suckle, etc., *long, slim roots*, that run under ground as extensively as their *tops* do above. The Rhode-Island Greening, a large, well-proportioned apple, grows on a tree large in trunk, limb, leaf, and root, and symmetrical, while the Gillifleur is conical, and its tree long-limbed, and runs up high to a peak at the top. Flat and broad-topped trees bear wide, flat, sunken-eyed, apples. Very thrifty-growing trees, as the Baldwin, Fall Pippin, Bartlett, Black Tartarian, etc., generally bear large fruit, while small fruit, as the Sickel Pear, Lady Apple, Bell de Choisy Cherry, etc., grow slowly, and have many small twigs and branches. Trees that bear red fruit, as the Baldwin, etc., have red, inner bark, while yellow and green-colored fruits grow on trees, the inner rind of whose limbs is yellow or green. Peach-trees that bear early peaches, have deeply-notched leaves, and the converse of late ones; so that, by these and other physiognomical signs,

experienced nurserymen can tell what a given tree bears at first sight. Thus the practised physiognomist can determine at a glance the character and quality of the fruit of any mind and analyze the disposition of the entire man from a single feature, so perfect is the correspondence of the different parts of the human system. The Phreno-Geologist can analyze the character of an ancestral race from a single individual, as the material geologist can that of a species or animal, together with its appearance, abilities, and habits, from a single bone, limb, or specimen. The riddle of the universe can be solved from a single miniature world, as that of the race and divinity from an individual mind. Prophetic types and shadows constantly prefigure the ultimate end of all things. There is positively no end to the extent we may carry the doctrine of correspondence, so perfectly connected and interwoven are all the complex combinations of nature and ramifications of truth. By following any one train of ideas, the mind will be led to the inexhaustible reservoirs of wisdom, as by following a stream to its mouth we come to the boundless ocean. When the nose is sharp, all the bones and phrenological organs and mental characteristics are equally sharp. The whole person being built on the sharp principle. Tall persons have high heads and seek conspicuosity, while short ones have flat heads and seek the lower forms of worldly pleasures. Small persons generally have exquisite mentalities but less power. Tall persons are rarely mean, though often grasping. Great men are rarely dwarfs, though great size often exists with great sluggishness. Spherical forms are naturally self-protecting. Full round forms indicate vitality and longevity.

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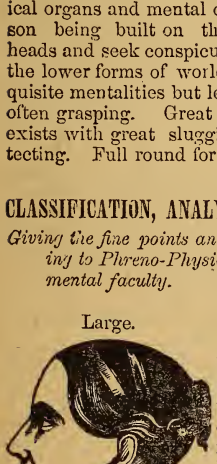
CLASSIFICATION, ANALYSIS, AND LOCATIONS OF THE PHRENO-ORGANS.

Giving the fine points and nice shadings of character, as manifested according to Phreno-Physiognomy, in eighteen degrees of development of each mental faculty.

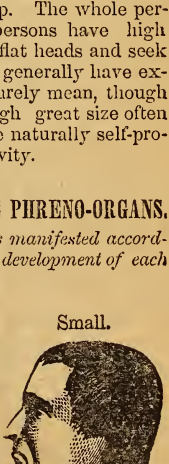
DOMESTIC GROUP.

Large.



QUEEN VICTORIA.

Small.



A. JOHNSON.

These occupy the back and lower portions of the head, causing it to project behind the ears. They lay the foundation of all the social and family affections. Persons largely endowed with these organs, love family, home, country, and fireside relations devotedly, and regard the family as the center of life's pleasures, and strive to make the home pleasant and the family happy.

Large or very Large—Makes any *sacrifice* necessary for family, is exceedingly affectionate, and either very happy or very miserable in the marriage and parental relations.

Average or Full—Makes reasonable sacrifice for family; circumstances being favorable, is affectionate and happy, but not passionately so.

Moderate or Small—Is not well adapted to the marriage and domestic relations, not capable of being an affectionate companion or parent; should culture the domestic virtues.

AMATIVENESS—Sexuality, Love-Nature—Located an inch and a half back of the center of the ears.

+*Very Large*—Is even *passionately* fond of the other sex; experiences a power and activity of sexual love almost uncontrollable.

VERY LARGE—Yours is a warm, amorous, passionate nature. You burn with strong desire. You covet the person and embrace of the opposite sex. You should, by all means, restrain this passion, purify and spiritualize the feelings in every way possible.

—*Very Large*—You love warmly, passionately, fondly. The amorous feeling is almost too strong with you, though it partakes of the spiritual as well as of the carnal nature.

+*Large*—Yours is a rich, warm, full, deep, voluptuous, loving nature. Your love is deep, earnest, faithful, and true. You love on, and on, and on, better and better every day, if with the one you love.

LARGE—Is an ardent admirer and tender lover of the person and company of the other sex; capable of intense connubial attachments; feels strong sexual impulses, desire to marry, etc.

—*Large*—You love much and many, perhaps "not wisely but too well." A warm, ardent, and very susceptible heart. You will have many love experiences, and some of them, no doubt, deep ones. Better not marry young.

+*Full*—You love the opposite sex in a plain, every day way; rather deeply, however, and earnestly sometimes, yet not enough so to greatly disturb the current of your life, or to make you at all romantic or sentimental. It is not often you get fully in love, but, once fairly enlisted, you have much exclusiveness, tenderness, and devotedness of attachment. You are faithful in your attachments, clinging and true to the one you love.

FULL—You love the opposite sex with much tenderness—with much of the higher spiritual, as well as lower carnal love.

—*Full*—You are much interested in the opposite sex; are fond of their society, but are somewhat inclined to flirtations. You easily get in love, but quite as easily get out again.

+*Average*—When once your heart is interested, you are very faithful. Your love ripens slowly, but becomes at last very mellow; with activity great, has *excitability* rather than power.

AVERAGE—Loves the other sex, and enjoys their society well. You love to be petted, fondled, and caressed by those you love, but have not otherwise strong sex-passion or desire.

—*Average*—You are somewhat warm and loving toward the opposite sex, but hardly as much so as people generally.

It is not difficult to interest your feelings, and probably to enlist your affections, but they are not deep enough to continue interested.

+*Moderate*—You are not a warm lover of the opposite sex, not very amorous and ardent, but rather cold and coy, yet would enjoy married life.

MODERATE—Is rather deficient in sexual love, attentions to the opposite sex, etc.; may have ardor, yet less strength, of this passion.

—*Moderate*—Are coy and shy in the company of the opposite sex—not at home there—hence will not seek it much; but you are warm and amatory enough for all that.

+*Small.*—Toward the opposite sex you are sometimes, perhaps, quite warm and amatory, but generally cold and indifferent.

SMALL—Feels little sexual or connubial love, or desire to marry.

VERY SMALL—Seldom or never experiences this feeling.

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1. *CONJUGALITY—Monogamy, Union for Life—Located between Amativeness and Adhesiveness.*

+*Very Large.*—Loves one, and one only, magnifies excellences and overlooks faults; exclusive, true and faithful in wedlock.

VERY LARGE—Clings to one love with *unearthly tenacity*, is pure, chaste, and exclusive in wedlock.

—*Very Large*—Are exclusive, true, virtuous, pure-minded, and constant in love.

+*Large*—Anxious to marry, cannot live alone, anticipates much happiness in wedlock.

LARGE—Seeks but one sexual mate; unhappy alone; will be faithful and true in wedlock.

—*Large*—Keenly disappointed when love is interrupted; restless and uneasy until the affections are anchored; faithful and true in love.

+*Full*—May change, but will love the old one best; inclined to be jealous and exclusive in love; and true in wedlock.

FULL—Can change; is rather fond of variety, yet strong in love.

—*Full*—Will be true if rightly mated; if not, inclined to flirtations.

+*Average*—Fond of variety; may love ardently; be apt to change, if disappointed or disturbed in love.

AVERAGE—Is disposed to love but one for life if rightly mated; if not can change easily and enjoy variety.

—*Average*—Can love and be true when loved in return.

MODERATE—Inclined to free-love; thinks variety the spice of life.

SMALL—Ever looking, longing for change in the sexual relations; has many lovers; manifests more passion than chastity; will advocate promiscuous intercourse.

VERY SMALL—Manifests none of the faculty; advocates free-love; will have variety and change; has no particular attraction for any one long.

—:o:—

2. *PARENTAL LOVE—Desire for Children and Pets—Located back of the top of the Ears.*

VERY LARGE—Is *passionately* fond of all children, of pets, etc.; a general favorite with them; very indulgent and playful; idolizes his own children; is liable to over-indulge them.

—*Very Large*—Are excessively fond of children; desire all you can get; grieve immoderately at their loss. You are very fond of a dog, or pony, or boat, or some other such pet, and if you have one, will give it little peace or rest, but rough handling, keeping it ever busy and in trouble, with tricks, and games.

+*Large*—As a parent, you would be very fond, even tender and devoted. You easily adapt yourself to the ways of childhood, sympathizing with their games, and sports and ways, and needs, and sorrows; and winning their love.

LARGE—As a parent, you would be almost too tender, and probably indulgent. If you have children of your own, you love them with a love well-nigh idolatrous, however defective in character they may be.

—*Large*—Feels strong, tender parental love; is devotedly attached, and very kind to his own, if not to all, children; to pets, etc.

+*Full*—You love children very well, and as a parent would be fond of your family and of their society; yet you would not bear much from them, but would sometimes treat them crossly.

FULL—As a parent, is tender, but not indulgent; fond of his own children yet not partial to others; bears little from them.

—*Full*—You manifest some attachment to children, but not a great deal; probably more to other pets—as a horse, a dog, a cat, a bird or boat.

+*Average*—You love children tolerably well, but you will not bear a great deal from them. As a parent you would do much for your children, to render them happy, but would often get angry and cross towards them.

AVERAGE—You love children tolerably well, but not at all devoted nor tender. As a parent, you would probably do your duty by your children.

—*Average*—As a parent, you would be, perhaps, stern and exacting—not sympathizing with the ways and plays of childhood.

+*Moderate*—Your love of children and pets is rather tame and indifferent. You will probably never be very fond even of your own children.

MODERATE—Loves his own children some, yet bears little from them; dislikes those that are young, or not his, or troublesome.

SMALL—Feels little interest in even his own children, much less in those of others; is liable to treat them unkindly.

VERY SMALL—Has no parental love; hates all children.

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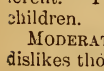
3. *FRIENDSHIP—Sociability—Located each side of and above Parental Love.*



VERY LARGE—Loves friends with indescribable tenderness and strength of feeling; will sacrifice almost everything upon the altar of friendship; with Amativeness full or large, is susceptible of the most devoted connubial love; falls in love easily.

—*Very Large*—Is *eminently* social; an ardent, sincere friend; enjoys friendly society extremely; forms strong, if not hasty attachments.

+*Large*—You will lose by your friends—trusting them too much. Better not run risks for your friends,—not sign papers nor anything of that kind. Your friendship is earnest and deep, and to be relied on.

LARGE—You are very social, friendly, warm hearted, almost too much so. You often feel a sense of loneliness, a want of companionship, a desire to be with some one that is dear to you. You can hardly enjoy a good thing alone. It is easy to awaken your interest in those with whom you associate, and once a friend you are as true as steel.

—*Large*—You are a warm, true, earnest, tender, trusting, loving friend. But you are not given to the sentimental part of friendship—to its more tender, fond, and endearing ways. You are, so to say, an everyday friend. You love your friends in a strong, social, hearty, but plain way. You like to eat, drink, and be merry with them.

+*Full*—You enjoy society of some kind, company very much, yet

you are not very particular as to your acquaintances, but show a sociability for all. You are approachable, and companionable, and easy to become acquainted. You like to have one with you, to talk to and confide in.

FULL—You are friendly, social, warm-hearted, towards those with whom you are acquainted, and whom you think worthy, but are not too much so.

—*Full*—You are social and warm-hearted, but not deep nor very earnest in your friendship,—more social than faithful. You form attachments readily but almost as readily break them.

+*Average*—Although you are not easily interested in strangers, nor apt at making acquaintances, your friendship not easily won, yet when once a friend, you are true and reliable, seldom changing the old for the new.

AVERAGE—Is quite friendly, yet will not *sacrifice* much for friends.

—*Average*—You are social and friendly, but not very particular as to who your friends are. You want society, companionship of some kind; some one to talk to, and be with, whether at work or play.

+*Moderate*—Where you are a friend at all, you are true and sincere, but you are not one to make many friends nor acquaintances.

MODERATE—You are not very affectionate toward friends; do not cling to them strongly; will probably have a few, but not many, very true and devoted ones. You are not loving toward them.

—*Moderate*—You are social, friendly, and approachable, but not at all devoted in your attachments; not very faithful nor earnest.

+*Small*—Loves friends some, yet self more; quits friends often.

SMALL—Is unsocial, cold-hearted; likes and is liked by few or none.

VERY SMALL—Are a stranger to friendly social feeling. Are cold and indifferent toward the world, preferring solitude to society. You neither have nor want many friends.

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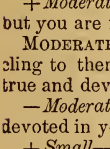
4. *INHABITIVENESS—Love of Home—Located immediately above Parental Love, in the center of the back head.*



VERY LARGE—Regards *home* as the dearest, sweetest spot on earth; feels homesick when away; dislikes changing residences; is *pre-eminently* patriotic; thinks of his native place with intense interest.

—*Very Large*—Your home is very dear to you, especially so if it be a pleasant one, but even if it be otherwise, still you love it, "the poor, dear old home"

+*Large.*—You love your country deeply, and are patriotic at heart; indeed, are very zealous in her praise and her defence, and disposed to overlook her faults.

LARGE—You are very strongly attached to your home, and you dislike to leave it or to remain away long at a time. When absent, you think often of the "home, sweet home."

—*Large*—Soon becomes *strongly* attached to the *place* in which he lives; loves home and country *dearly*; leaves them reluctantly; is unhappy without a home of his own.

+*Full*—You love your home much, especially if it be a pleasant one. You are desirous of adorning, ornamenting, and beautifying your home, and of making it appear attractive and in style.

FULL—You love your home, yet when occasion requires, you can leave

yourself very closely to it. You like to go visiting occasionally or travelling.

+*Average*—When you are away from home a short time, you want to get back, and when you are at home a short time, you are uneasy to get away. You are apt to feel that happiness is somewhere else than where you are, somewhere far away, and that you would be happier could you be there. Loves home well, yet does not grieve much on leaving it.

AVERAGE—Forms some, though not strong, local attachments.

—*Average*—You love home and country only tolerably well.

+*Moderate*—You have something of the home-love, but very little.

MODERATE—You have very little love for any one spot in the world, only as you may be more happily or comfortably situated, in one than another. You love to roam, probably, and would highly enjoy travelling.

—*Moderate—Has some*, but no great regard for home, *as such.*

SMALL OR VERY SMALL—Forms few local attachments, cares little where he is; makes any place home; leaves and changes residences without regret.

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5. *CONCENTRATIVENESS—Application—Located above Inhabitiveness.*

+*Very Large*—Places his mind upon subjects slowly; can not leave them unfinished, nor attend more than *one* thing at once; is *very* tedious; has great application, yet lacks *intensity* and *point.*

LARGE—You are very patient in bearing pain or suffering; not apt to chafe and fret, and grow restless under it, but to endure it, or any trial.

—*Large*—You are diligent and industrious, patiently persevering.

+*Large*—You are very patient and forbearing towards others, especially so towards those you love; can wait quietly, and watch patiently, with those who perhaps could not so wait and watch with you.

LARGE—Is able and inclined to apply his mind to one, and but one subject for the time being, till it is finished; changes his mental operations with difficulty; is often prolix.

—*Large*—You are patient, persistent, and steady paced in what you do; enduring, bearing, and forbearing.

+*Full*—You are not wanting in patience, in a quiet steadiness of purpose, in diligence and perseverance, but you have not great power of concentrating your thoughts.

FULL—Is disposed to attend to but one thing at once, yet can turn rapidly from thing to thing; is neither disconnected nor prolix.

—*Full*—You can concentrate your thoughts very well, but are not apt to continue the effort; can bend all your energies upon any one point for a time, but cannot continue patiently at it.

+*Average*—You can persevere and carry your point, at last, but you are not patient, nor persistent, but fitful and forcible.

AVERAGE—You are not very patient; not apt to continue long upon any one subject, or train of thought, but to pass rapidly from one to another.

—*Average*—You often break off suddenly from what you are saying or doing, to turn to something else, but are apt to return at a future time, and resume it where you left it, and carry it on awhile, perhaps to drop

it again. You sometimes say, "What was I saying," or "What was I thinking of."

+*Moderate*—In conversation, you often forget to finish what you commenced to say. A little thing would interrupt you.

MODERATE—You change often from one train of thought to another, yet when necessary, can continue on the one for a time, but not long nor patiently.

—*Moderate*—Your mind is active, but not patient; hence you are not deep, however brilliant. You may persevere and carry your point, but do not apply yourself closely nor patiently; are not steady-paced, but fitful; are very impatient; cannot bear to wait.

+*Small*—Loves and indulges *variety* and *change* of thought, feeling, occupation, etc.; is not confused by them; rather lacks application; has *intensity* but not *unity* of mental action.

SMALL—You change rapidly, suddenly, from one thing to another; are impatient, restless, uneasy, beginning many things, completing few; prefer short stories, short sermons, short speeches.

Very Small—Are very impatient of suffering or constraint.

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SELFISH PROPENSITIES.

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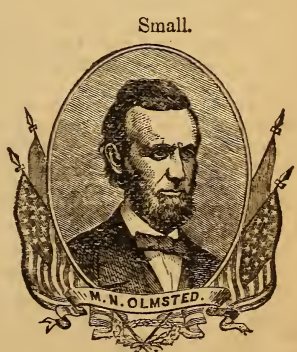
ACCUMULATING AND PROPELLING POWERS—Located around the ears, give base and thickness to the head; are the main spring of action; give force, executiveness and energy to the character. They provide for the selfish and animal wants; their desire centers in self and terminates upon the sensual interests of their possessor. They create the love of accumulation.

Large.

M'CLELLAN.

Small.



LARGE OR VERY LARGE—Has strong and almost ungovernable animal passions, has great temptations; provides for self first. With the moral sentiments deficient, is grovelling and *dangerous*.

FULL OR AVERAGE—Has sufficient selfishness for self-protection, and to provide for the necessities of life, but is willing to share with others, and generally avoids excesses.

MODERATE OR SMALL—Is incapable of providing for self; is easily wronged and imposed upon, and needs protection.

——:o:——

VITATIVENESS—Love of Life—Located beneath and back of the mastoid process between the ears and Amativeness.

+ *Very Large*—However wretched, shrinks from and shudders at the thought of dying and being dead; feels that he cannot give up existence.

VERY LARGE—Your tenacity of life is enormous. You value life—mere existence, personal identity, very highly—beyond all power of telling. The thought of annihilation is terrible to you, very terrible, and yet you will approach death unquivering, probably hopefully and happily, such is your faith in the eternal life.

— *Very Large*—Have an undue horror of death, of dying. Life is very dear to you. You will yield all else before it. You attach unbounded importance—perhaps rightly so—to the privilege of living. Will cling to existence, even if it be of pain and trial.

+ *Large*—You cling to life. You have great tenacity of life-power; will endure what would kill others more strong than you, and will resist diseases that would destroy them.

LARGE—Loves and clings tenaciously to existence, *for its own sake;* craves immortality and dreads annihilation, even though miserable.

— *Large*—You value life highly, attach much importance to the mere privilege of being, even though it involve much suffering.

+ *Full*—Although you value life and its privileges highly, you are so impatient of suffering, and so likely to suffer much, in one way or another, that you will be tempted to make away with yourself.

FULL—Desires life, but not eagerly, from love of it and of pleasure.

— *Full*—You do not attach great value to life, but under *sore* trial or *great* sorrow, would tire of it.

+ *Average*—If sorely perplexed, or greatly tried, with gloomy, discouraging, and painful prospects before you, you would be tempted to put an end to your own life, though your sense of religious duty will be likely to restrain you.

AVERAGE—Is attached to life, and fears death, yet not a great deal.

+ *Moderate*—Loves life, yet is not *very* anxious about living. Under *great* discouragement or dejection, would probably resort to *suicide.*

MODERATE—Your hold upon life is not very strong. Death will find your door open, probably, or at least, ajar, when he wants to strike.

SMALL OR VERY SMALL—Heeds not life or death, existence or annihilation.

——:o:——

COMBATIVENESS—Protectiveness, Defense—Located an inch and a half behind the top of the ear.

+ *Very Large*—Is powerful in opposition, prone to dispute, attack, etc.; contrary, has violent temper, governs it with difficulty.

VERY LARGE—You are decidedly too contentious, too much disposed to oppose, to do battle with every body and every principle.

— *Very Large*—You are very energetic, vehement, violent, and impetuous; too quick tempered, high strung, irritable, peevish

+ *Large*—You are inclined to plague, tease, tantalize, torment others.

You are quick in the temper, and take a kind of delight in witnessing strife, in hearing debate and argument, in seeing men, or animals, contend; have much resolution and energy.

LARGE—You are very quick and ready in resisting; brave, energetic, and forcible; do not hesitate to say no; are almost too disputative.

—*Large*—Is resolute and courageous, spirited and efficient as an opponent, quick and intrepid in resistance; loves debate; boldly meets, if he does not court, opposition.

+*Full*—You are ready enough in resisting and defending, but not disposed to contention; are not quarrelsome nor apt to attack.

FULL—Seldom either courts or shrinks from opposition; when roused, is quite energetic; may be quick tempered, yet is not contentious.

—*Full*—Are not very easily annoyed, nor angered, though you are not wanting in temper, and when provoked you are very severe.

+*Average*—You are very quick in the temper, fiery and flashy, but soon over it again. Not severe, but hasty; too much so for your own good.

AVERAGE—Is pacific, but when driven to it, defends his rights boldly; avoids collision, strife, etc.; yet, once excited, is quite forcible.

—*Average*—You are rather mild, and gentle, and pacific, somewhat averse to strife and contention; still you have a fair share of energy.

+*Moderate*—You are disposed to favor moral suasion; inclined to the peaceful, even though at much sacrifice.

MODERATE—You are rather inefficient and easy, too mild and harmless to succeed well, yet at times may, under great provocation, rouse up and be brave and accomplish much, but in the main will be rather timid.

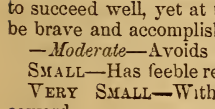
—*Moderate*—Avoids collision; is rather pacific and inefficient.

SMALL—Has feeble resistance, temper, force, etc.; is cowardly.

VERY SMALL—Withstands nothing; is chicken-hearted; an arrant coward.

——:o:——

7. *DESTRUCTIVENESS—Executive-energy, Severity—Located in the middle lobe of the brain, above the opening of the ear. The organ is covered by pressing the tops of the ears against the head.*



+*Very Large*—When provoked, is vindictive, cruel, disposed to hurt, take revenge, etc.; bitter and implacable as an enemy; *very* forcible.

VERY LARGE—You have a very fierce temper; are too bitter, malignant, vindictive when angry, —too unforgiving, too merciless. You delight in death-scenes, and probably, in killing animals, and if provoked, could kill men.

—*Very Large*—Yours is a stern, severe, exacting, nature. Once really angry, you are very slow to get over it; unforgiving and unforgetting of an insult. You will remember an injury always.

+*Large*—You are sharp, pungent, peppery, keen, stinging; when angry are cynical, sharp, sour, snappish, disposed to sneer at what you dislike, and to dislike, more than you like, in the world; to find fault. You are sullen, morose, envious, gloomy, sour, and dark-spirited.

LARGE—When excited, feels deep-toned indignation; is forcible, and disposed to subdue or destroy the *cause* of his displeasure.

—*Large*—Are very energetic, forcible, and rough-handed in driving your way through life. When angry you are terribly in earnest.

+*Full*—You are severe enough, and, when angry, are forcible and destructive; can inflict pain, physical or mental, without much compunction. yet are not habitually cruel, but practical and executive.

FULL—When aroused, you are quite severe—bitter and forcible in anger, but by no means cruel nor savage.

—*Full*—Can, but is loth to cause or witness pain or death; has sufficient severity, yet requires considerable to call it out.

+*Average*—Are not very severe, at least not uncommonly so; not very harsh or malignant, nor savage at all; but when angry you are rather morose, sour, sullen, sulky, and forbidding; are not easily stirred, provoked to anger, but when once aroused slow to get over it.

AVERAGE—When aroused you are tolerably energetic and forcible, but not at all cruel, nor harsh, nor severe; can say a bitter, sharp thing.

—*Average*—Shows a good deal of mental severity, in criticising and condemning what you conceive to be wrong; are not severe nor harsh in inflicting pain, even in anger, but rather wanting in bitterness and depth of indignation.

+*Moderate*—You are remarkably free from all malignity of disposition.

MODERATE—You do not like to inflict pain, but can do it when really necessary, though, in such cases, the greater pain is generally to yourself.

—*Moderate*—Is mild, not severe nor destructive enough; when angry, lacks power; can hardly cause or witness pain or death.

+*Small*—Would hardly hurt one if he could, or could if he would; has such feeble anger that it is derided more than feared.

SMALL—You dread all strife and contention, and incline to be timid.

—*Small*—Where your sense of duty leads, you show some energy but not much; are too fond of peace, too much averse to strife, too mild, gentle.

VERY SMALL—Is unable to cause, witness, or endure pain or death.

—:o:—

8. *ALIMENTIVENESS—Desire for Food—Appetite—Located before, a little below the top of the ear.*

VERY LARGE—Sets too much by the indulgence of his palate: eats with the keenest appetite; perhaps "makes a god of his belly."

—*Very Large*—Yours is a very hearty appetite; fond of rich diet, and plenty of it. You take much comfort in table enjoyments, and incline somewhat to stimulants. "Look not upon the wine," etc.

+*Large*—You eat too fast rather than too much, and hurry to your business or pleasures too soon after eating.

LARGE—Yours is a hearty appetite, almost too much so. If you can have what suits your taste, you eat very heartily, and enjoy it very highly; if not, eat but little, and with little enjoyment.

—*Large*—Your digestion is not good, and it affects, to a degree, your appetite. Should by all means avoid eating between meals—nibbling.

+*Full*—Yours is a hearty appetite for plain, substantial food. You like to live well but are none too nice, nor too delicate in your tastes.

FULL—Has a good appetite, yet can govern it; is not greedy.

—*Full*—Have the first element requisite for a good cook; a nice taste in matters of the table.

+*Average*—Your appetite is only fair, rarely hearty, and yet when all things are favorable, you enjoy the good things of the table highly.

AVERAGE—You do not sacrifice much to the indulgence of your appetite, though it is true you enjoy your food generally.

—*Average*—You are rather indifferent as to your food, still you eat heartily when it is in your way, and convenient, asking few questions.

+*Moderate*—Your appetite is greatly under the influence of your mind, which is likely, also, to impair your digestion, giving you a dyspeptic tone.

MODERATE—Are rather dainty in appetite; you do not eat heartily.

—*Moderate*—Are rather nice and dainty in appetite, but what you do like, you enjoy very highly, though are not hearty.

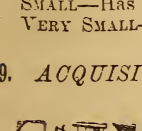
+*Small*—Your taste in the way of food is fastidious, over-nice, particular, and perhaps a little squeamish. It is difficult to please you.

SMALL—Has not a good, nor very poor, but *rather* poor, appetite.

VERY SMALL—Is dainty, mincing, particular about food.

——:o:——

9. *ACQUISITIVENESS—Economy—Frugality—Saving—Located above Alimentiveness.*



+*Very Large.*—Makes money his *idol;* grudges it; is tempted to get it dishonestly; penurious, sordid, covetous, etc.

VERY LARGE—You are disposed to devote too much time to the making of money; are rather close, avaricious, parsimonious.

—*Very Large*—You are eager and anxious to acquire property, and to wield a money influence, hastening to be rich; are industrious, and frugal.

—*Large*—Your desire to acquire property is very strong, so much so as to prompt you to great exertion, but you are likely to spend very liberally. Will be enterprising, energetic, but will live through much.

LARGE—Has a strong desire to acquire property; is frugal, saving of money, close and particular in his dealings, devoted to money-making, trading, etc.; generally gets the value of his money.

—*Large*—In trade and general business, you show a generosity and liberality in small matters, but in large affairs you are close and careful.

+*Full*—You have a strong desire to make money, and perhaps to save it, yet will often spend thoughtlessly, and then be none too upright in getting.

FULL—Values property, both for itself and what it procures, yet is not penurious; is industrious and saving, yet supplies his wants.

—*Full*—Your desire to acquire and save property is quite strong, but not too much so. You are economical, frugal, saving, when occasion requires.

+*Average*—You appreciate property, and entertain due respect for those who possess it, but are not much disposed to put forth great effort to acquire it, though you are generally frugal, saving, and economical.

AVERAGE—Loves money, but not greatly; can make it, but spends freely.

—*Average*—Do not care much for money for its own sake—not as much as you seem to; are fond of business, and are a very good financier.

+*Moderate*—Take but little trouble about money matters when you

can avoid it; not that you are indifferent to property or possession. In bargaining, you aim to do the large and generous, disdaining to beat down in price; yet you do not hesitate to be under obligations to your friends for means to do this, for you are not a very successful financier.

MODERATE—Finds it more difficult to *keep* than to make money; desires it more to supply wants than lay up; is hardly saving enough.

—*Moderate*—You are rather close in small matters, but sometimes quite liberal in large ones; are likely to attend to details and retails. Are more apt at making than saving money.

+*Small.*—Have rather an indefinite idea of the right of possession; generous, and careless of money yourself, you think others ought to be so too, and hence are inclined to borrow of your friends and spend freely.

SMALL—Will generally spend what money he can get, injudiciously, if not profusely; lays up little; disregards the prices of things.

VERY SMALL—Cannot know nor be taught the value or use of money.

——:o:——

10. *SECRETIVENESS—Silence—Desire to Conceal—Located an inch above the top of the ears.*

VERY LARGE—Seldom appears what he is, or says what he means; often equivocates and deceives; is mysterious, dark, cunning, artful, given to double-dealing, eye service, etc.

+ *Very Large*—In speaking and writing, you often use ambiguous terms, dealing in *double entendres* and inuendoes; insinuating rather than saying.

+*Large*—Are quite reserved, non-committal, self-possessed, and, as some would say, dignified in character It is not easy to approach you. You rarely speak very loudly, or laugh out freely, or are in any way noisy.

LARGE—Are secretive, non committal as to your plans, purposes, happenings, &c. Your best friends do not fully understand you.

—*Large*—You pretend to be very candid and open, assuming great sincerity, and innocence, but you do it to be able to conceal your real plans.

+*Full*—In your cooler, calmer moments, you keep your secrets very well, but when you get excited, you let your thoughts flash on the surface.

FULL—Can keep a secret for yourself or others; can conceal your emotions, or command your countenance when you think necessary.

—*Full*—Have not many secrets of your own, but you can keep very well those confided to you by another.

+*Average*—You keep your own secrets very well, but the secrets confided to you by others, you do not always keep, indeed you do not always your own.

AVERAGE—You are rather frank, outspoken, and sincere. True, you can keep a secret when you wish, but you do not often wish to do it.

—*Average*—You are rather innocent and sincere in your manners, and ways of thought and expression—rather outspoken and frank.

—*Moderate*—Is quite candid and open-hearted loves truth; dislikes concealment, underhand measures, etc.; seldom employs them.

MODERATE—You are very frank, free, open-hearted, and candid. You should learn to conceal where concealment is well.

—*Moderate*—You sometimes keep a secret from fear of the consequences of revealing it, but seldom from a secretive propensity.

SMALL—Speaks out just what he thinks; acts as he feels; does not wish to learn or tell the secrets of others, yet freely tells his own; is *too* plain spoken and candid.

VERY SMALL—Keeps nothing back; has a transparent mind.

—:o:—

11. *CAUTIOUSNESS—Prudence—Solicitude—Located above and behind Secretiveness—Should form the broadest part of the head.*

+ *Very Large*—Hesitates too much; suffers greatly from *groundless* fears; is timid; is easily frightened, etc.

VERY LARGE—Your life must be miserable from your excessive fears.

— *Very Large*—You are very prudent, long-headed, sharp, shrewd, cunning; are very careful, cautious, anxious, watchful, doubting, fearing—too much so for your soul's peace; are apt to procrastinate.

+ *Large*—You hesitate long before deciding on any important matter, and sometimes even on the unimportant. You want decision of character. You anticipate, and when anything of evil happens, you are in the habit of saying, or thinking, "It is just as I expected."

LARGE—Is always watchful; on the look-out; careful, anxious, solicitous; provident against real and imaginary danger, etc.

— *Large*—You miss many of the best opportunities of life, by waiting to see how things may turn, and by not risking enough; are cautious, careful, watchful, even cowardly. You are too timid, hesitating, and uneasy; too apt to "take care;" should take counsel of your hopes, not of your fears.

+ *Full*—You are decidedly in earnest about the affairs of life, indulging in a good many fears as to the consequences of your actions.

FULL—Are generally careful, prudent, and deliberate, but none too much so; are somewhat watchful and suspicious of men's motives.

— *Full*—Are cautious and careful, but you have so much to impel you on, that you need all your prudence to keep you from extremes.

+ *Average*—Are not *positively* careful, indeed you have but little real forecast, still, you will not be betrayed into any very serious mistakes.

AVERAGE—Are brave, fearless, and intrepid, in the hour of danger, and of excitement. You have little of the cowardly or shrinking.

— *Average*—Has some caution yet hardly enough for success.

— *Moderate*—Is rather imprudent, hence unlucky; liable to misfortunes caused by carelessness; plans too imperfectly for action.

MODERATE—You are only tolerably careful. In your calmer moods, you are prudent, but in times of excitement rather rash and careless.

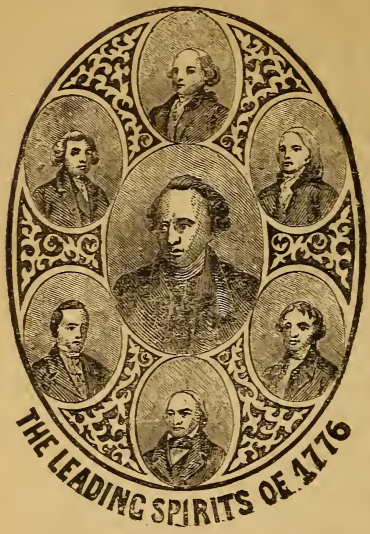
— *Moderate*—Are rather quick to decide, even in important matters, and your first thought is often your best. Are rather wanting in prudence.

SMALL—Acts impromptu; disregards consequences; fears nothing; is imprudent, luckless, often in hot water.

VERY SMALL—Is reckless, destitute of fear and forethought.

—:o:—

Founders of True Government.



UNION AND LIBERTY.

HOPE OF THE WORLD.

ASPIRING AND GOVERNING ORGANS.

Small.

Large.

Create Ambition, Love of Country and Society; Give Dignity, Self-trust, Love of Liberty, Honor, Position; Ability to Govern and Control; A Determined, Persevering Positiveness; Sense of Personal Consequence, Respectability, Reputation.—Located in the crown of the head, give elevation from the opening of the ear, as seen in *Authority*.

SUBMISSION. LARGE OR VERY LARGE—HAS AUTHORITY. lofty aspirations; is satisfied only with the highest degree of success and pursues its object until it is attained. Never does little or mean things. Has great energy, efficiency, and weight of character; has the ability to control and govern.

FULL OR AVERAGE—Desires reputation and influence, has much aspiration but attempts within his strength. Does not make great sacrifice for power, position, reputation and success.

MODERATE OR SMALL—Is deficient in manliness, efficiency, and weight of character. Depends upon others for direction; is nearly destitute of personal influence.

WASHINGTON,

The Defender of his Country—The Founder of Liberty; The Friend of Man.

History and Tradition are explored in vain,
For a parallel to his character.

In the annals of Modern Greatness
He stands alone;
And the noblest names of antiquity
Lose their Lustre in his Presence.

Born the Benefactor of Mankind,
He united all the qualities necessary
For an illustrious career.

Nature made him great,
He made himself virtuous.

Called by his Country to the Defense of her Liberties, He triumphantly vindicated the Rights of Humanity:
And on the Pillars of National Independence
Laid the foundation of a great Republic.

Twice invested with supreme Magistracy,
By the unanimous voice of a free people,
He surpassed in the Cabinet
The glories of the Field,
And voluntarily resigning the Sceptre and the Sword, retired to the shades of private life.
A spectacle so new and so sublime,
Was contemplated with the profoundest Admiration. And the name of Washington,
Adding new lustre to humanity,
Resounded to the remotest regions of the earth.
Magnanimous in youth,
Glorious through life, great in death.
His highest Ambition the Happiness of Mankind;
His noblest Victory, the conquest of himself.
Bequeathing to posterity the inheritance of his Fame, and building his monument in the Hearts of his countrymen.
He Lived—The Ornament of the 18th Century.
He Died—Regretted by a Mourning World.

12. *APPROBATIVENESS—Love of Fame—Desire to Please—Located between Cautiousness and Self-Esteem.*

+ *Very Large*—Regards his *honor* and *character* as the *apple of his eye*; is even *morbidly* sensitive to praise and censure, over fond of show, fashion, praise: style, *extremely* polite, ceremonious, etc.

VERY LARGE—You are ambitious of show, display, respectability, titles, etc.; think too much of appearances, of what will be thought and said of you and yours, of making an impression, of being known for the time. Have a great desire to be complimented, noticed; are somewhat affected, perhaps, and over-polite; artificial.

— *Very Large*—Are rather wanting in moral courage; are so sensitive to praise or blame, that you fear to incur the one or lose the other; shrink from what is not considered respectable, as carrying a package through the street, dressing out of style, or in very plain clothes, etc.

+ *Large*—Are more than ordinarily sensitive to neglect, censure, or scorn. The least slight stings, irritates, mortifies you. You are envious of the praise and fame that others attain, rather jealous.

LARGE—Sets everything by *character*, *honor*, etc.; is keenly alive to the frowns and smiles of public opinion, praise, etc.; tries to show off to good advantage; is affable, ambitious, apt to praise himself.

— *Large*—You are exquisitely sensitive to praise or blame—too much so for peace of mind—are too ambitious to make a name; are very sensitive, tender, delicate, and shy; very easily wounded. A bitter word would sting you; are timid and modest. In society, you are somewhat bashful, from thinking too much of what you shall say and do, and how; from too great a desire to please.

+ *Full*—Are sensitive to praise, but probably more so to blame or neglect. You desire to be seen, felt, noticed in society.

FULL—You are sensitive to praise or blame; are courteous, affable, and ambitious to please; to appear to good advantage, but not too much so.

— *Full*—Are endowed with a good deal of moral courage, and independence of thought and action; yet you are very ambitious.

+ *Average*—You are quite independent minded, and endowed with a good deal of moral courage. Are not apt to follow fashions, to lead them either, to put on airs, make fine speeches, nor to be very polished in manners.

AVERAGE—Desires and seeks popularity, and feels censure, yet will neither deny nor trouble himself much to secure or avoid either.

— *Average*—Enjoys approbation, yet will not *sacrifice* much to obtain it. Although not much disposed to curry favor, or seek renown or win applause, you are very sensitive to blame or censure.

+ *Moderate*—Feels reproach some, yet is little affected by popularity or unpopularity; may gather the flowers of applause that are strewed in his path, yet will not deviate from it to collect them.

MODERATE—You are rather independent; do not court favor.

— *Moderate*—Are not very ambitious to attain fame or renown; not polished in speech, but apt to say *yes*, *no*, bluntly.

SMALL—Cares little for popular frowns or favors feels little shame disregards and despises fashions, etiquette, etc.; is not polite.

VERY SMAL—Cares nothing for popular favor or censure.

—:o:—

13. *SELF-ESTEEM—Self-Respect—Sense of Honor—Located back of Firmness, near the crown of the head.*

+ *Very Large*—Has unbounded self-confidence; endures no restraint; takes no advice; is rather haughty, imperious, etc.

VERY LARGE—You are proud, high-headed, selfish, confident, independent, rather egotistic and dogmatic—disposed to domineer and rule others. You are inclined to boast, brag, and make large pretensions.

— *Very Large*—You are proud and self-reliant. "Call no man master." Stoop to none, only in courtesy. You think almost too much of self.

+ *Large*—Are dignified, easy, self-possessed, and at home in your pride. There is nothing trifling nor small in your ways.

LARGE—Is high-minded, independent, self-confident, dignified, his own master; aspires to *be* and *do* something worthy of himself; assumes responsibilities; does few *little* things.

— *Large*—Have a great desire to come out first and best, but would rather fail than be beholden to another for your success.

+ *Full*—Sometimes, in the flush and excitement of success, you are proud, and high-headed; but, under the depressing influence of failures, you lose your self-faith, and become quite humble and modest.

FULL—You have much pride, and self-respect, but no more than is desirable for a symmetrical character. You are not wanting in dignity; rather self-possessed; not trifling.

— *Full*—You are more proud of your adjuncts than of yourself; that is, of your position, family, looks, money, or other possessions. You are at times quite scornful and disdainful toward others.

+ *Average*—You are rather modest and unassuming, for one of your ability and worth, yet you are not really wanting in a delicate pride.

AVERAGE—Respects himself, yet is not haughty.

— *Average*—You have not a great deal of self-confidence, but some pride. You have not enough self-assurance; are not calm, self-reliant.

+ *Moderate*—Has some self respect and manly feeling, yet too little to give ease, dignity, *weight* of character, etc.; is too trifling.

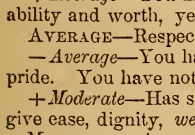
MODERATE—Are not proud, but rather humble and modest in your estimate of yourself; too lowly and self-distrustful. You should cultivate pride, self respect, dignity. Have not much faith in yourself, or what you can do.

— *Moderate*—You are rather modest in your opinion of yourself, but not very ambitious, hence will be apt to keep back, in the common-places of life.

SMALL—Lets himself down; says and does *trifling* things; associates with inferiors; is not looked up to; lacks independence.

VERY SMALL—Is servile; low-minded; destitute of self-respect.

14. *FIRMNESS—Stability—Decision—Located on the top of the head, back of a line from ear to ear.*



+ *Very Large*—Is willful; and so tenacious and unchangeable of opinion, purpose, etc., that he seldom gives up anything.

VERY LARGE—Are remarkable for a most mulishly stubborn and unyielding will. You must hang on till the end. You cannot yield.

— *Very Large.*—You have much of the old Roman inflexibility and perseverance; an unflinching firmness and steadiness of purpose.

+*Large*—You hesitate long about deciding any important matter, sometimes even on trifles, appearing to vacillate between *yes* and *no*, but when you do decide, you adhere closely to your purpose.

LARGE—May be fully relied on; is set in his own way; hard to be convinced or changed at all; holds on long and hard. It is not easy to interest nor start you, nor is it easy to stop you when you do start. You are not easily moved nor influenced.

—*Large*—Have a quiet, persevering way of sticking to your purpose, of carrying out your schemes and executing your plans.

+*Full*—Are quite firm, positive, and set in your way, but not too much so. Have a good, strong will, but can yield when it is well to yield.

FULL—Has perseverance enough for ordinary occasions, yet too little for *great* enterprises; is neither fickle nor stubborn.

—*Full*—When impelled by a sense of duty you show much perseverance, but when not thus impelled, relax.

+*Average*—Has some decision, yet too little for general success. It is much easier to coax than to drive you from your purpose. You show much energy of character, but not perseverance.

AVERAGE—You have some resoluteness and perseverance. Your will is rather feeble and fickle. You change too easily and often. It is not difficult to coax you from your purpose.

—*Average*—Yours is an active and rather energetic character, but one that moves fitfully, starts and stops often.

MODERATE—Gives over too soon; changes too often and too easily; thus fails to effect what greater firmness would do.

SMALL OR VERY SMALL—Lacks perseverance; is too changeable and vacillating to effect much, or be relied upon.

—:o:—

MORAL SENTIMENTS.

Large.

LINCOLN.

THE MORAL AND RELIGIOUS SENTIMENTS *occupy the frontal, upper portion of the Cerebrum; give hight and elevation to the head;* constitute the throne of mind. Produce Faith, Hope, and Charity, devotion and intuition. Render man a moral, accountable, religious and spiritual being, elevate him above the material and animal world; create the love of the spiritual, celestial and eternal; are the source of inspiration and religion, and enable man to commune with spiritual intelligences and the Creator.

Small

MALEFACTOR.

LARGE OR VERY LARGE—Recognizes moral, religious, and spiritual claims as paramount; believes in a "higher law;" sacrifices selfish interests and animal pleasures; has great moral influence; thinks much and feels deeply upon moral, religious, and spiritual subjects.

AVERAGE OR FULL—Has considerable moral and religious feeling, good motives, but does not make moral and spiritual advancement the principal object of life; with large or very large propensities, frequently yields to temptation; is not morally reliable under all circumstances.

MODERATE OR SMALL—Has little moral and spiritual feeling, is controlled by the animal propensities; needs restraint and moral protection.

——:o:——

15. *CONSCIENTIOUSNESS—Love of Justice, Truth, Sense of Right and Duty—Located on each side of Firmness.*

+*Very Large*—Is *scrupulously* exact in matters of right; perfectly honest in motive; always condemning self and repenting; makes *duty* everything, expediency nothing.

VERY LARGE—You are morbidly sensitive to the right and true; are honest to a fault; too apt to accuse and blame yourself.

—*Very Large*—Yours is a very faithful, true, honest, earnest, reliable nature—one to be trusted in the hour of trial. Comparatively free from guile. You are pure-minded, not often allowing yourself to indulge in even the dreams of sin. Will be likely to live a very correct, upright life

+*Large*—Is honest; faithful; upright at heart; moral in feeling; grateful; penitent; *means* well; consults *duty* before expediency; loves and means to speak the truth; cannot tolerate wrong.

LARGE—Are honest and upright in the duties of life. You aim to do by others as you would be done by. A lover of justice.

—*Large*—Are honest and upright, rigorous and exacting. You are often greatly, deeply, and sorely tempted, but you manage to live a fairly correct, and blameless life.

+*Full*—Your nature is so self-controlling, so equipoised, that it is easy for you to deal fairly. You are not one of deep nor powerful temptations. Yours is a comparatively innocent, pure, blameless soul.

FULL—Are honest at heart, and upright in the purposes of life, but will sometimes err, though, perhaps, not greatly, and then will repent.

—*Full*—Strives to do right, yet sometimes yields to temptation; resists besetting sins, but may be overcome, and then feels remorse.

+*Average*—Yours is a social warm nature, that means to do right, but one that is easily misled—controlled by circumstances. If surrounded by religious and moral society, and encouraged by virtuous friends, you will live a tolerably blameless and correct life, but if left to vicious influences, you are not one to resist them.

AVERAGE—When uninfluenced by powerful motives, or passions, you deal tolerably fairly, and are generally rather trustworthy, but under strong temptation you give way. Have not a very sensitive conscience.

—*Average*—In the minor morals, in all that is dictated by the social sensibilities, you are not particularly faulty, but you have but few of the heroic virtues.

+*Moderate*—Has considerable regard for duty *in feeling*, but less in practice; justifies himself; not very penitent, grateful, or forgiving; often temporises with principle; sometimes lets *interest* rule *duty*.

MODERATE—You are good-natured, social, and pleasant, disposed to

oblige others but you are not very honest. Will probably have a pretty hard experience, and live rather a fast life.

—*Moderate*—In your dealings with the world you are influenced much more by a sentiment of self-respect and self-regard, of a kind of honor, than by honesty. Have some idea of right, but it is rather feeble and easily overcome You are not very honest nor upright. You should cultivate conscientiousness, uprightness, sincerity.

+*Small*—Has few conscientious scruples; little penitence, gratitude regard for moral principle, justice, duty, etc.

SMALL—You have a social, free, open-hearted way that will interest others, but you are not honest, not governed by principle.

—*Small*—You have hardly any idea of the meaning of the word *right.*

VERY SMALL—Neither regards nor *feels* the claims of duty or justice.

——:o:——

16. *HOPE—Anticipation—To look upon the bright side.—Located forward of Conscientiousness, on each side of Firmness and Reverence.*

+*Very Large*—Has unbounded hopes; builds a world of castles in the air; lives in the future has too many irons in the fire.

VERY LARGE—You hope for everything desirable, and to want, with you, is to expect; are always joyous, sanguine, cheerful.

—*Very Large*—The great happiness of your life is in laying plans and schemes for the future. In doing this you rise above present troubles.

+*Large*—Expects, attempts, and promises a great deal; is generally sanguine, cheerful, etc.; rises above present troubles; though disappointed, hopes on still; views the brightest side of prospects.

LARGE—Are very buoyant, hopeful, sanguine, expectant, joyous, always looking on the bright side.

—*Large*—Your hopes are high, and they make the future gleam and glow with brilliant promises, but your judgment and prudence keep you from trusting the bright visions, and from venturing too far. Yours is a cheerful, equable, even tone of happiness.

+*Full*—Are generally cheerful, hopeful, and happy, but no more so than is reasonable and warrantable. You rarely indulge in very brilliant anticipations; rather smooth and even, come prosperity or adversity.

FULL—Are not wanting in hope, but with you the times past are freighted with tender memories; the dear old times; are generally quite sanguine and hopeful, but liable to fits of melancholy.

—*Full*—Are not deficient in hope, yet are you often gloomy, despondent, and unhappy; not really despairing, but often very melancholy. You should aim to be more equable, calm, and generally cheerful.

+*Average*—Have some, but not large Hope. When your circumstances are fair and promising, you look upon the bright and joyous side of things, but adversity soon discourages you and casts you down.

AVERAGE—Have but little positive hope; you live mainly in the present; have but little care for the future, one way or the other.

—*Average*—You have some, but very warrantable hopes; are sometimes happy and expectant, but rarely very sanguine of the future.

+*Moderate*—Have not many hopes, but are generally modest in your expectations of the future; are disposed to look on the dark side. You

should aim to cultivate hope by first cultivating healthiness and fullness of life, and then by remembering your deficiency here.

MODERATE—You seem to be quite indifferent as to the future, whether it be well or ill. Little hope, little fear; rather stolid and heedless.

—*Moderate*—Expects and attempts too little; succeeds beyond his hopes, is prone to despond; looks on the dark side.

SMALL—Is low spirited; easily discouraged; fears the worst; sees many lions in his way; magnifies evils; lacks enterprise.

VERY SMALL—expects nothing good; has no hope of the future.

—:o:—

17. *SPIRITUALITY—Sense of Immortality—Inspiration—Located each side of Reverence.*

+*Very Large*—Is very superstitious: regards most things with wonder.

VERY LARGE—You entertain a very intimate communion with the spirit world, are endowed with a very sensitive *clairvoyant* nature.

—*Very Large*—You love to contemplate the spiritual, but, probably, in the light of old forms—the demons and angels. Incline somewhat to the marvellous. Some of your friends will deem you superstitious. Sometimes strange, cold chills will come over you, when talking or thinking of the shadowy life; are superstitious, believing in strange signs.

+*Large*—Are too ethereal and spiritual; have not enough of earth in your make to last long and well; not enough of the physical, are very apt to anticipate future events, especially those of a painful character; to have forbodings of death or disaster.

LARGE—You love to think and talk of the spiritual nature of man, of the immortality of the soul, and of its hopes and its fears, its prospects and its capacities; of the existence of God, and of other speculative and mystic themes. You often see in dreams what afterwards is realized.

—*Large*—Believes and delights in the supernatural, in dreams, ghosts, etc.; thinks many natural things supernatural. Are much interested in the new, the strange and marvellous, but have little respect for the old forms of thought and belief.

+*Full*—Is open to conviction; rather credulous; believes in Divine Providences, forewarnings, the wonderful, etc.

FULL—Are not wanting in faith, but are disposed to believe and trust, where there is fair reason for so doing, even without absolute proof. You are not wanting in religious faith, but are much interested in what pertains to the immortal life, of the soul. Are a careful searcher after truth, but rather wary and disposed to criticise and examine closely, and to doubt much and be somewhat skeptical.

—*Full*—You have a great interest in tracing out new theories and ideas, and in sifting the probability of their truth, but are not disposed to credit too readily; still, are not wanting in faith, in the power of believing. Are not remarkable for faith in the spiritual, nor for interest in the dreamy. Are rather practical and material.

+*Average*—It is hard to convince you of any new or wonderful thing. You are disposed to doubt all such.

AVERAGE—Are disposed to doubt rather than believe; are not credulous of new theories, nor of new truths. You want a reason. You

take but little interest in spiritual matters; probably think you can spend your time better than by dabbling in them.

—*Average*—Your faith is not very zealous, but rather feeble. You probably hardly believe in the plenary inspiration of the Scriptures, nor in the miracles, nor in the resurrection, nor, perhaps, even in the immortality of the soul, nor the personal identity of the Deity.

+*Moderate*—Believes but little that cannot be accounted for, yet is open to conviction; is incredulous, but listens to evidence.

MODERATE—Are not at all prone to believe in the spiritual. You are too skeptical, and too apt to pride yourself on being so.

—*Moderate*—Your faith—what there is of it—is only a conviction of your reason. You are not prone to believe in what you cannot comprehend; very shy of receiving any new theory or idea, careful to examine it, and, if you do not see full reason for it, to discard it.

+*Small*—Your mind tends eminently to materialism

SMALL—Are quite indifferent to spiritual matters; skeptical.

—*Small*—Is convinced only with difficulty; believes nothing till he sees *facts*, or *why and wherefore*, not even revelation farther than a *reason* is rendered; is prone to reject new things without examination.

VERY SMALL—Is skeptical; believes little else than his senses.

——:o:——

18. *VENERATION—Respect and Adoration—Worship—Located in the middle of the top of the head.*

+*Very Large*—Is eminent, if not pre-eminent, for piety; heart-felt devotion; religious fervor; seriousness; love of divine things, etc.

VERY LARGE—Are rather a submissive, gentle, religious soul; very deferential to accepted authority and that of your teachers. You take great interest in the support of the church; in doing for it. In your religious views you are very zealous, but narrow.

—*Very Large*—You delight extremely in religious worship.

+*Large*—Are very deferential and respectful to the aged. Are strongly inclined to worship; to prayer; to religious exercises.

LARGE—The love of God is deep and strong in your soul You delight in worshipping Him; in rendering praise to His holy name.

—*Large*—Loves to adore and worship God, especially through His works; treats equals with respect, and superiors with deference.

+*Full*—You manifest a deep reverence and respect for what you deem superior and worthy; for great men, great talent and genius, large ideas.

FULL—You are not wanting in respect for those who are worthy of it; are deferential, but not slavishly so, and disposed to worship God; are religiously disposed, probably a member of a church.

—*Full*—Are liberal and reformatory in your religious ideas, but not wanting in reverence. Religion of some kind is very dear to you, but it is probably of a fresh, new, radical tone: are capable of much religious fervor and devotion, yet are not *habitually* serious; generally treat your fellow-men civilly.

+*Average*—You have something of a feeling of respect and reverence for things sacred and holy, and for superiors, where you recognise them.

AVERAGE—Are not wanting in reverence for your Creator, nor for what you prize as the true and good, but you show very little for men.

—*Average*—You show no great respect for authority, except that of nature, or of nature's God Are not disposed to observe the laws merely because they are laws, or are on the statute book. You are more religiously disposed than you get credit of being. By many you are thought an infidel, or at least indifferent to religious matters, but you are not so. Probably a rationalist.

+*Moderate*—You are not wanting in gentleness of spirit, in mildness and sweetness of feeling, but are not reverential at all. You should cultivate the reverential, respectful, prayerful, religious.

MODERATE—Are not very religious, but rather light, irreverent, and heedless of sacred things. You sometimes speak profanely.

—*Moderate*—Disregards religious creeds, forms of worship, etc.; places religion in other things; is not serious nor respectful.

+*Small*—You manifest very little awe for God or man. You do not revere the old, nor yet the new, nor, in fact, anything else.

SMALL—Are bold, forward, free, familiar; irreverent, disrespectful.

—*Small*—Feels little religious worship, reverence, respect, etc.

VERY SMALL—Seldom, if ever, adores God; is almost incapable of it.

——:o:——

19. *BENEVOLENCE—Charity—Universal Love—Mercy—Located forward of Reverence; gives hight to the head.*

+*Very Large*—Does all the good in his power; gladly sacrifices self upon the altar of pure benevolence; scatters happiness wherever he goes; is one of the kindest-hearted of persons.

VERY LARGE—Are very kind and obliging, conciliatory, a peacemaker, a sympathetic spirit, and feel an interest in all things that suffer or enjoy. You are patient and forbearing with the sick, poor, needy, or aged.

—*Very Large*—Are tender-hearted and sympathetic—free and far from the cold, harsh, and cruel. You have tears for the sorrows of others.

+*Large*—Is kind, obliging, glad to serve others, even to his injury; feels lively sympathy for distress; does good to all. Very much dislikes to wound the feelings of others.

LARGE—Are very kind-hearted, tender and generous toward others.

—*Large*—Are kind towards others, but you would rather help them to help themselves, than give them much of what you have.

+*Full*—Has a fair share of sympathetic *feeling*, and some, though not great, willingness to sacrifice for others.

FULL—Are more generous than really kind. Have more of a passive than active benevolence. Are both kind and severe. Mixed—the sweet and sour.

—*Full*—Have but little sympathy to bestow on others for their little annoyances, but when they are in real want, you help with good-will. Are kind and obliging disposed to accommodate.

+*Average*—You show some kindness, but it is of a passive nature. Some generosity and open-handedness, but not much active benevolence.

AVERAGE—Are rather envious and jealous of the success, prosperity, and enjoyment of those whom you deem more favored than yourself.

—*Average*—Has kind, fellow-feeling, without much *active* benevolence.

+*Moderate*—Has some benevolent feeling, yet too little to prompt to much self-denial; does good only when he can without cost.

MODERATE—Are passive and indifferent; have little real kindness and little real cruelty; not malignant, not disposed to pain, but not benevolent.

—*Moderate*—Have but little interest in the welfare of others, but little faculty to make them interested in yours.

+*Small*—Are very indifferent to the sufferings of the world—cold.

SMALL—You have very little interest in the well being of others.

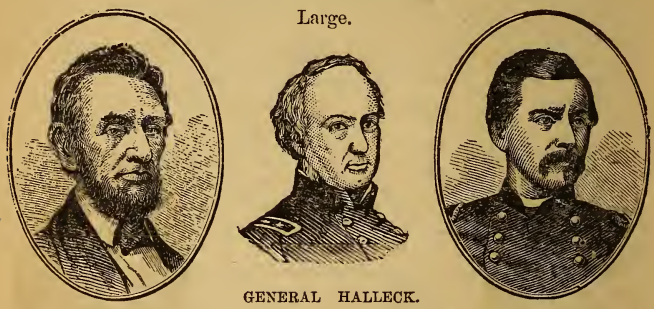
—*Small*—Feels little kindness or sympathy; is almost deaf to the cries of distress; hard-hearted, selfish, etc.

VERY SMALL—Is destitute of all humanity and sympathy.

——:o:——

INTUITIVE CELESTIALS.

Large.



GENERAL HALLECK.

THE SPIRITUAL DIRECTIVE FACULTIES are located above Reason in the upper forehead—give elevation to the head, constitute the throne of the mind; are the eyes of the soul, and enable man to walk by Faith; the evidence of things not seen; "the inner light that lighteneth every man that cometh into the world;" to be led by the spirit of God, and thus become the sons of God, and have the names of the Fathers written upon the forehead, instead of the mark of the Beast. They bring man in rapport with the Heavens, the invisible, spiritual, and celestial world, and the "spirit of the just made perfect." "There is a spirit in Man, the Almighty giveth it understanding." "If any man lack wisdom let him ask of God." "The infallible inspiration of the spirit of truth will teach him all things." "Covet earnestly the best gift, quench not the spirit." "Despise not prophesying." "When the vision faileth the people perish."

LARGE OR VERY LARGE—Has a pure inspirational mind, can see and measure things from a spiritual stand-point; will be visionary, intuitive, and impressible; believes in dreams; presentiments, and forewarnings; has a wonderful prophetic sagacity. "Coming events cast their shadows before;" has little relish for the coarse, gross, and material; has a psychometrical, clairvoyant-mind; will look upon the heart and interior of things; feels a living, internal evidence of immortality, and eternal life; is able to discern and comprehend spiritual laws and principles.

FULL OR AVERAGE—Is not visionary; has some faith but no great confidence in dreams, presentiments, omens, &c.; will be counted perfectly rational by the mass of men who live in the material and physical world; should cultivate the spiritual faculties.

MODERATE OR SMALL—Has no particular desire to investigate spiritual things; apt to ridicule religion; denounces everything of the kind as witchcraft and necromancy; looks upon all revelations as delusions and foolishness; measures all things from a material standpoint. This group of spiritual organs is divided into seven individual faculties, whose central orb is faith, prescience, the sight of the soul, the highest directive faculty of the mind, infinitely above reason, enabling the mind to discern the spiritual principles and phenomena; fills the soul with light, as the eyes do that of the body. This group of faculties enables man to evolve the science of Psychology or the soul, and understand the mysterious laws of mind and matter. to see the simplicity and unity of all truth; the harmony of nature and revelation, and thus establish the great central spritual science of mind; the ultimate of matter and germ of divinity itself.

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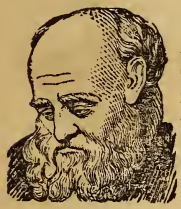
PERFECTIVE FACULTIES.

Large.



CULTIVATED

Lead to improvement; elevate and chasten the animal and selfish feelings; and are very rarely found large in criminals. These faculties lie at the very foundation of invention, mechanism, art, refinement, and civilization; give breadth and scope to the mind. They create an appreciation of the fine arts, polite literature and the elegancies of life. Give imagination,

Small.

UNCULTIVATED.

taste, fancy, enthusiasm, genius, and skill; are essential qualities to the poet, orator, and artist.

LARGE OR VERY LARGE—Is a natural genius. Will manifest great mechanical ingenuity and inventive skill; with the other faculties strong will be distinguished as a poet, artist, and orator.

FULL OR AVERAGE—Possess fair capacities of the kind above described; can succeed well as a machinist.

SMALL OR MODERATE—Cares little about poetry and the fine arts; has small mechanical ingenuity; deficient in taste and refinement.

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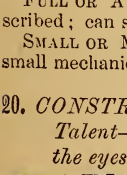
20. *CONSTRUCTIVENESS—Mechanical Ingenuity—Inventive Talent—Located between the top of the ears and corners of the eyes.*



+ *Very Large*—Is a *mechanic* of the first order; a true *genius*; loves it; hates to leave it; shows extraordinary skill in it.

VERY LARGE—Your mechanical genius is remarkable. You take delight in machinery and mechanical operations. Could invent, and succeed, more than ordinarily well, as a mechanic, or machinist.

— *Very Large*—You can use tools excellently well; can build, construct, fit, finish, as a mechanic, well; but you do not invent any new

means. Can build, make, construct the large, coarse, strong, useful, better than the fine, delicate, and ornamental.

+ *Large*—Shows great *natural* dexterity in using tools, executing mechanical operations, working machinery, etc.: loves them.

LARGE—You show great aptitude in constructing, planning, originating, or inventing anything in a mechanical way.

— *Large*—You probably take some interest in mechanical operations, but are more distinguished for the constructive faculty in mental matters. Can plan, invent, or originate well, but you are not successful in executing. You theorize better than you practice.

+ *Full*—Have good mechanical ability, in the way of planning, constructing, building, or inventing, but not so much so as to attract attention.

FULL—Have fair mechanical ingenuity, yet no great *natural* talent or desire to make things; with practice, will do well; without it, little.

— *Full*—Can plan, originate, or suggest means of accomplishing an object, but you are not apt in executing. Your constructiveness turns less to mechanical operations than to performances merely mental.

+ *Average*—You have so much nicety and accuracy of eye, fineness of perception, that you would succeed in mechanical pursuits. Would succeed, in the nicer needle-work, or wax-work or anything of that kind.

AVERAGE—Have some, yet no great relish for, and tact in, using tools. You have not great constructive talent, though might learn a trade, if you wish, but probably better not.

— *Average*—You have something of the mechanical talent, but are not largely endowed with it—at least with the constructive part of it.

+ *Moderate*—With much practice, may use tools quite well, yet dislike mechanical operations, owe more to art than nature.

MODERATE—You make and build, but you do not invent anything different from what you have before seen.

— *Moderate*—Could probably learn a trade and attain some skill in doing what you may see others do, but would not be fertile in plans.

+ *Small*—You never invent anything new, in a mechanical way.

SMALL—You take but little interest in mechanical employments.

— *Small*—Hates, and is awkward and bungling in using tools, etc

VERY SMALL—Has no mechanical skill or desire.

——:o:——

21. *IDEALITY—Imaginativeness—Perfectiveness.—Located above Constructiveness, between it and Spirituality.*

+ *Very Large*—Often gives reigns to his erratic imagination; experiences revelings of fancy, ecstasy, rapture of feeling, enthusiasm.

VERY LARGE—You are a muser, a dreamer, always imagining probabilities: pensive, quiet, shadowy, mystic, living more in the ideal than in the real. Are very fond of the beautiful as it appears in dress, in ornament, and display, as it appeals to the eye: the gorgeous, the brilliant.

— *Very Large*—Has a lively imagination; great love of poetry, eloquence, fiction, good style, the beauties of nature and art.

+ *Large*—Yours is a refined taste, and a good judgment in matters of art, or dress, or beauty. Will often be complimented on your taste. You have a happy faculty for arranging matters of dress, or ornament.

LARGE—You love all things beautiful; are a dreamer. Are very fond of the beautiful, the refined, the poetic.

—*Large*—Yours is a fine, clear, classic taste, fond of the beautiful. You delight in the subdued, delicate, and fine, rather than in the gorgeous.

+*Full*—Have a good deal of power of the imagination, and real beauty of fancy, but mingled with a relish for something of the coarse.

FULL—Are not wanting in a love of the beautiful—a taste for poetry, for the refined and elegant of life.

—*Full*—Has refinement of feeling, expression, etc., without sickly delicacy, some love of poetry, yet not a vivid imagination.

+*Average*—You have not an ardent imagination, nor do you love the beautiful at all passionately, yet are not entirely devoid nor indifferent.

AVERAGE—You have some fancy and imagination, and a peculiar taste, but no great love for the really beautiful.

—*Average*—Has some taste, though not enough to influence you much.

+*Moderate*—Has some, but not much imagination; is rather plain in expression, manners, feeling, etc.; dislikes poetry, finery, etc.

MODERATE—You are rather plain and practical, not poetic nor ideal; not wanting in refinement.

—*Moderate*—Yours is a plain, homespun, commonplace taste.

+*Small*—Are very plain and unornamental in all you do and say.

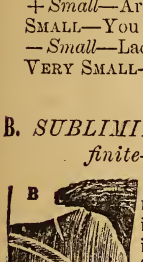
SMALL—You are very free from the fanciful, the imaginative.

—*Small*—Lacks taste, niceness, refinement, delicacy of feeling, etc.

VERY SMALL—Is destitute of the qualities ascribed to this faculty.

——:o:——

B. *SUBLIMITY—Perceptions of the Endless, Omnipotent, Infinite—Located between Ideality and Caution.*



+*Very Large*—Is a *passionate* admirer of the wild and romantic; feels the *sublimest* emotions while contemplating the grand or awful in nature; dashing, foaming, roaring cataracts, towering mountains, peals of thunder, flashes of lightning, commotions of the elements, the starry canopy of heaven, etc.

VERY LARGE—Your love of the grand amounts to a passion, a frenzy.

—*Very Large*—Admires and enjoys mountain scenery, thunder, lightning, tempest, a vast prospect, etc., exceedingly; hence, enjoys traveling.

+*Large*—You love the sublime, but in a subdued, soft, pensive, tender, sentimental, moonlight tone; something of the sad, the night clouds.

LARGE—Delight in the sublime, the wild, the grand, the majestic, as the dark, wild night-storm, the pealing of thunder, the foaming cataract.

—*Large*—Have a taste for the sublime, but it probably takes a tinge of the sombre, the shadowy, the dark, and, maybe, the mournful.

+*Full*—You appreciate the sublime, the wild, the grand.

FULL—Are at times sentimental, pensive, and sad.

—*Full*—Enjoys magnificent scenes well, yet not remarkably so.

+*Average*—Sometimes, but not to a great degree, experiences this feeling.

AVERAGE—You manifest some, but no great interest in sublimity of scenery, show some but not much fondness for the grand, wild, dark, stormy.

—*Average*—You would appreciate the sublime, vast, infinite, wild, grand, if you did not fear it, but the fear probably makes you shrink from it.

MODERATE—Has some, though not at all vivid emotions of this kind.

SMALL—You are very sober, serious, solemn, long-faced.

—*Small*—Life is serious, sober, and earnest, to you.

VERY SMALL—Discovers little to awaken this feeling.

——:o:——

22. *IMITATION—Ability to Mimic, Copy, Act out, Gesticulate —Located in the upper range of organs, outside of Casualty.*

+*Very Large*—Can mimic, act out, and copy almost anything; describe, relate anecdotes, etc., to the very life; has a theatrical taste and talent, seldom speaks without gesturing.

VERY LARGE—Have a more than ordinary development of the sympathetic tone of mind; can easily assume that condition of feeling that you wish to represent.

—*Very Large*—You would attain excellence in drawing, sketching, pencilling, copying.

+*Large*—Can imitate, and are very apt to, the manners, habits, etc., of those with whom you associate. Are naturally very fond of representations of plays.

LARGE—Has a great propensity and ability to copy, take pattern from others, do what he sees done, etc.; needs but one showing; gesticulates much; describes and acts out well.

—*Large*—Can copy, imitate, and mimic well and closely. Have good powers of imitation, and even of mimicry. In speaking, you are very apt to gesticulate, act out. You would, with due practice, succeed in drawing, penciling.

+*Full*—Can mimic the ways and manners of others with a good deal of accuracy and aptness, but you do not copy well nor closely. You manifest much sympathy with your surroundings.

FULL—Can imitate, copy, and even mimic, when you try, though you are not remarkably apt at it.

—*Full*—With effort copies some, but not well; cannot mimic.

+*Average*—Although no great mimic, you can imitate somewhat.

AVERAGE—You might succeed tolerably well in drawing or copying.

—*Average*—You enjoy mimicry; like to see others mimic and take off, but you are not apt at it yourself, though with practice might succeed.

+*Moderate*—Take much pleasure in seeing others mimic, but you are not at all apt at it yourself, nor at copying manners, fashions.

MODERATE—Are wanting in the sympathetic. Your features are not very expressive of your emotions, not very plastic.

—*Moderate*—Can not mimic at all; can copy, draw, take pattern, etc., only with difficulty; describes, relates anecdotes, etc., poorly.

SMALL—You do not imitate others, in manners nor expressions.

—*Small*—Dislikes and fails to copy, draw, do after others, etc.

VERY SMALL—Has little ability to imitate or copy anything.

——:o:——

D. *SUAVITIVENESS—Ability to Smile and create Happiness. —Located each side of Human Nature.*

+*Very Large*—Readily wins confidence and affection, even of ene-

mies; can say and do hard things without creating difficulty; obtain favors; get along well; so say and do things that they *take*.

VERY LARGE—You are remarkable for easy, winning manners. Have fine powers of persuasion.

—*Very Large*—You appear to be very artless, and innocent, very winning.

+*Large*—When you wish, you can be very winning and agreeable, but you can also sometimes be, and, indeed, often are, the very opposite of this.

LARGE—Are very urbane, affable, easy, winning, agreeable, bland.

—*Large*—With appropriate training and culture, you would succeed more than ordinarily well in promiscuous or refined society.

+*Full*—Can be quite winning, fascinating, charming, in your manners, but probably not always so, only when it serves your purpose.

FULL—You are generally affable and agreeable, but not markedly so.

—*Full*—Have an easy, off-hand, democratic way, without being especially affable or polite. You might succeed in a political way.

AVERAGE—Your first appearance is perhaps more striking than prepossessing. Among casual acquaintances, you are rarely understood.

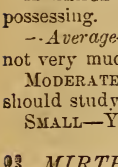
—*Average*—You can be rather pleasing and agreeable in manners, but not very much so, not one to make the most favorable impression at first.

MODERATE—You are not very agreeable, nor winning in your ways; should study books on politeness, courtesy.

SMALL—You are very abrupt, uncouth, disagreeable in manners

——:o:——

23. *MIRTHFULNESS—Love of Fun—Wit.—Located outside of Casuality.*



+*Very Large*—Is quick and apt at turning everything into ridicule, throws off constant sallies of wit; is too facetious, jocose, etc.

VERY LARGE—You are remarkable for wit, sport, fun, humor, jollity.

—*Very Large*—Has a quick, keen perception of the ludicrous; makes a great amount of fun; too much for his own good; is quick at repartee; smiles often; laughs heartily at jokes.

+*Large*—Are very witty and mirthful. You laugh heartily at a good joke, and can fully appreciate it. You are very apt in your replies.

LARGE—You are a jolly, lively, merry, roisterly, social companion; are very fond of witty, funny, but smutty jokes; have much mirthful feeling; make and relish jokes well.

—*Large*—You are more humorous than really witty; more disposed to provoke and enjoy a laugh, than apt in turning a joke.

+*Full*—Are quite witty, playful, humorous, mirthful, but not remarkably so; enjoy jokes, fun, and sport, in their place.

FULL—Are quite playful, sportive, lively, and merry at times, jocose and jolly, but only at times; are not remarkable for real wit.

—*Full*—Enjoy fun and sport, and laugh heartily thereat; but are not apt in turning nor starting a joke, not very witty in your replies.

+*Average*—You enjoy a good joke in its proper time and place, but you are not very apt at making one; not very witty, mirthful, facetious.

AVERAGE—Perceives jokes and relishes fun, but cannot *make* much.

—*Average*—You are generally rather serious, and sober, and earnest, but sometimes you get off a dry, cutting, pointed joke.

+ *Moderate*—Has some witty ideas, yet lacks quickness in conceiving and tact in expressing them; is generally quite sober.

MODERATE—You are rather serious, sober, and earnest—not very witty, humorous, nor mirthful. Rather dry, still are, at times, playful.

— *Moderate*—Are not very witty, nor mirthful, but you sometimes indulge in playful, lively, and perhaps, merry moods. Your laugh is light. You have something of the droll that provokes laughter on the part of others.

+ *Small*—You are very sober, serious, solemn, long-faced. Not witty.

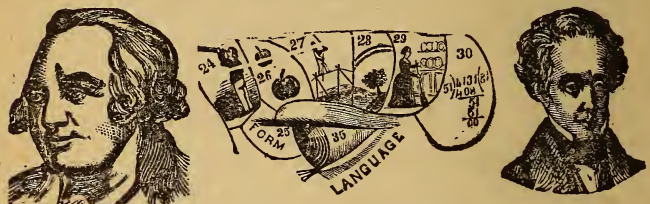
SMALL—Life is serious, sober, and earnest, to you.

— *Small*—Makes little fun; is slow to perceive, and still slower to turn jokes; seldom laughs; thinks it wrong to do so.

VERY SMALL—Has few, if any, witty ideas or conceptions.

—:o:—

PERCEPTIVE FACULTIES.



LARGE. *SYMBOLICAL PERCEPTIVES.* SMALL.

LOCATED AROUND THE EYES—Relate to sight; create the desire to see and know; bring man into direct intercourse with the physical world; give practical business talent; taste and tact for natural science.

LARGE OR VERY LARGE—Has wonderful powers of observation; ability to acquire knowledge, sees the value, fitness, and unfitness of things; collects facts, statistics, etc.; has a practical, matter-of-fact turn of mind; can attend to details of business and show off to excellent advantage.

FULL OR AVERAGE—Possesses fair capacities of the kind above described.

MODERATE OR SMALL—Is slow of observation; acquires knowledge with difficulty; cannot show off to advantage.

—:o:—

24. *INDIVIDUALITY—Observation—To See—Scrutinize—Located above the roof of the Nose.*

+ *Very Large*—Has an *insatiable* desire to see and know *everything; extraordinary* observing powers; is eager to witness every passing event.

VERY LARGE—Have an unconquerable desire and propensity to see and know everything around you; to glean and gather knowledge.

— *Very Large*—You have a great propensity to observe, see, know, examine everything around you. Are always looking, and with open eyes.

+ *Large*—You look as if with a microscope, seeing the little things, the details, the fine, close by, but you have but little of the telescopic power. Have a strong desire to see what is to be seen, a curiosity, a disposition to scrutinize, to inquire, especially so regarding anything new.

LARGE—Has a *great* desire to know, investigate, examine, experience, etc.; is a great observer of men and things; quick of perception; sees what is transpiring, what should be done, etc.

—*Large*—Your vision is far and general, taking in large scope, but not keen and sharp close by, telescopic rather than microscopic. With good powers of observation, you have a great desire to see new, strange, and especially wonderful and curious things. You have a strong desire to see pictures, drawings, panoramas, etc.

+*Full*—Have fair observing powers, and desire to see things. You notice things very well, and remember them distinctly when you can see.

FULL—Have much curiosity to see and know about what interests you, to hear the news, perhaps the gossip of the day, to see what others wear, and how they look, but you pass things unnoticed on the street; are quite inquisitive, disposed to ask questions.

—*Full*—Are quite a close observer; see what is to be seen. Your eyes are open, and to some purpose; yet you are not disposed to a very close scrutiny, nor scanning of details.

+*Average*—Have some disposition to observe and notice things, but you are not very curious nor inquisitive.

AVERAGE—You generally retain a tolerably distinct recollection of what you have seen, but not the closest nor entirely accurate.

—*Average*—Has some, yet no great curiosity, and desire to see things.

MODERATE—Is rather deficient, yet not palpably so, in observing power and desire; not sufficiently specific.

SMALL—Is slow to see things; attends little to particulars.

VERY SMALL—Sees scarcely anything; regards things in the gross.

——:o:——

25. *FORM—Recollection of Shape, Faces, Looks.—Located between the eyes; crowds them apart.*

VERY LARGE—Never forgets the countenance, form, etc., of persons and things seen; easily learns to read and spell correctly; reads and sees things at a great distance; has excellent eyesight. You ought to be able to write a good hand.

—*Very Large*—You hardly ever forget a face into which you have looked.

+*Large*—Are endowed with an excellent memory of faces, forms, features, shapes, outlines, etc. If you once see a face you remember it. You can distinguish the forms of those you know at quite a distance.

LARGE—Notices, and for a long time remembers, the faces, countenances, forms, looks, etc., of persons, beasts, things, etc.; once seen, knows by sight many whom he may be unable to name.

—*Large*—You have a very good memory of faces, when you try to remember them, but are often careless of noticing people, and may forget them.

FULL—Remember faces, features, forms, outlines, shapes, etc., well, but not as distinctly as some do. You are, also, a very good judge of them.

—*Full*—You remember faces, forms and features, well, when you can see them, but defect of vision is marring this power to some degree.

MODERATE—Must see persons several times before you can recollect them, sometimes doubts whether you have seen certain persons.

—*Moderate*—Your memory of features, faces, forms, outlines, shapes,

etc., is not very distinct nor retentive. Should cultivate a disposition to observe and remember faces, forms.

AVERAGE—Your memory of forms and faces is only tolerably fair.

—*Average*—Recollects forms, faces, etc., with difficulty.

SMALL OR VERY SMALL—Has a miserable memory of persons, looks, shape, etc.; fails to recognize even those he sees often.

——:o:——

26. *SIZE—Sense of Height, Breadth, Length, Bulk—Located at the inner angle of the brow, near the Nose.*

VERY LARGE—Detects disproportion, and judges of size, with wonderful accuracy, by intuition, and as well without as with instruments; cannot endure inaccuracy.

— *Very Large*—Have a most remarkably accurate eye; can tell the distance from one point to another, how far, how near; can measure any article, almost as well by the eye, as others can by rule.

+*Large.*—You are a very good judge of the bulk or measurement of a body; apt to detect its deficiency or overplus when interested in it.

LARGE—Has an excellent eye for measuring proportion, size, height, angles, perpendiculars, etc.; quickly detects disproportions in them.

—*Large*—You have a very accurate eye in determining size, bulk, proportion, length, breadth, thickness, etc.

+*Full*—Are a very good judge of the size, bulk, proportion of any object you see. Have generally a correct eye, in measuring distances.

FULL—Can measure ordinary and familiar distances well, yet shows no remarkable *natural* talent in it.

—*Full*—You have a tolerably accurate eye in determining size, bulk, and proportion, but are not gifted in this respect.

+*Average*—Have some disposition to observe and notice things, but you are not very curious nor inquisitive.

AVERAGE—You generally retain a tolerably distinct recollection of what you have seen, but not the closest nor entirely accurate.

—*Average*—Measures bulk with tolerable, but not great, accuracy.

MODERATE—Is rather deficient in measuring by the eye; with practice, may do tolerably well in short, but fails in long distances.

SMALL—Judges of relative size, etc., very inaccurately.

VERY SMALL—Can hardly distinguish mountains from molehills.

——:o:——

27. *WEIGHT—Balancing—Climbing—Shooting—Sense of Gravity—Located beneath the brow, next to Size.*

+ *Very Large*—You are remarkable for your skill in balancing, in determining and maintaining the center of gravity.

VERY LARGE—Has this power to a wonderful extent; easily learns to walk a rope, to climb as a sailor would, to balance on tiptoe, to hold a body in equipoise, to ride well.

— *Very Large*—On very high places, you become dizzy-headed and suffer very unpleasant emotions, but you rarely miss your footing, or stumble, or fall.

+*Large*—You have a nice, intuitive perception of the laws of gravitation, hence you can maintain your balance easily and safely, even on high places.

LARGE—Can walk on a high or narrow place; hold a steady hand,

throw a stone or ball, and shoot straight; ride a fractious horse, etc., very well.

—*Large*—You can maintain your balance very well, even on a high place; are endowed with a fair, intuitive perception of the laws of gravitation.

+*Full*—Keeps his center of gravity well, but ventures little.

FULL—Have naturally very fair ability to balance, but you hardly exercise this faculty enough to develope it.

—*Full*—You shrink from climbing high, dangerous places, for you get dizzy-headed, and suffer from painful and indescribable emotions there.

AVERAGE—Have only a tolerably nice, but very accurate sense of weight, balance. Have rather a vague idea of the laws of gravitation.

—*Average*—Balances himself very well in ordinary cases, yet has no great natural talent in this respect.

MODERATE—Can not maintain your balance very well on a high place; not much of the ability to climb, to equipoise, to fling a stone.

—*Moderate*—Maintains his center of gravity, etc., rather poorly.

SMALL—You could not balance yourself on a high place, but would be likely to become dizzy, "and topple headlong down."

—:o:—

28. *COLOR—Perception of Color, Shades, and Tints—Located in the middle of the Brow.*

VERY LARGE—Has taste and talent for comparing, arranging, mingling, applying, and recollecting colors; is delighted with paintings.

—*Very Large*—Are remarkably sensitive to fine colors. If you were a painter, would be a colorist, and delight in Titian.

LARGE—Your eye is very sensitive to fine blendings of colors, so much so as to be pained by violent contrasts, or strong mixtures. You delight in delicate tints and shades, and hence will love to contemplate fine paintings.

—*Large*—Would, with due practice, color nicely, paint well.

+*Full*—You can judge of colors tolerably well, and can remember them when you try, and are pleased by a proper blending of them.

FULL—You might, by practice and discipline of the eye, attain much success in coloring, in painting, but, without such discipline will not be sensitive to the more delicate tinges, and hues, and colors.

—*Full*—With practice, compares and judges of colors well; without it does not excel.

+*Average*—You take some interest and pleasure in colors but not much; are not apt to notice the nicer blendings of the more delicate hues.

AVERAGE—With practice in coloring, you might attain some success, but not great skill; might learn to paint houses, ships, wagons, signs, etc.

—*Average*—Can discern and recollect colors, yet seldom notices them.

MODERATE—Aided by practice, can discern and compare colors, yet owes less to nature than art; seldom notices colors unless obliged to, and then soon forgets them.

—*Moderate*—Are not very apt to observe colors, unless they are strong, or in glaring contrast. You seldom notice the color of garments.

SMALL—Seldom observes the color of one's hair, eyes, dress, etc.; can not describe them by what they wear, or compare colors apart; hardly distinguishes primary colors by candlelight, much less shades.

VERY SMALL—Can tell white from black, but do little more.

—:o:—

29. *ORDER—Method—System.—Located near the outer angle of the brow, next to Color.*

+ *Very Large*—Is very precise and particular to have every *little* thing in its place; literally tormented by disorder; is fastidious.

VERY LARGE—Has a place for things, and things in their places: can find even in the dark, what *he alone* uses; is systematic; annoyed by disorder.

— *Very Large*—Are very much annoyed at disorder and irregularity, at interruption or disturbance of your affairs. A little thing out of place frets you.

+ *Large*—You should restrain order, should give yourself more ease, freedom, naturalness, *abandon;* should learn to let things slide.

LARGE—Are rather formal, stiff, prim, precise, punctilious. Cultivate naturalness, childlike simplicity, and freedom in action, behavior.

— *Large*—Are very regular, tidy, systematic, orderly and precise in all your arrangements—what some would call "old maidish."

+ *Full*—You like to see things in their place, and take much pains to put and keep them there, though none too much; are generally rather orderly.

FULL—Like to see things neat, tasty, and pretty, but you are not very regular nor systematic in arranging them. Not so orderly as tasty.

— *Full*—You like to see things in order, and if you have control of others, may induce them to keep them so, but not very apt to do it yourself.

+ *Average*—In some things you are quite orderly, and particular, but in others, such as you deem less important, you are lax and indifferent.

AVERAGE—Appreciates order, yet not enough to keep it.

— *Average*—You like well enough to see things in their places, but do not care a great deal about it, do not trouble yourself much about disorder.

MODERATE—Are rather untidy, careless, and disorderly; should cultivate order, system, arrangement.

— *Moderate*—Likes, but does not keep order; allows confusion.

SMALL OR VERY SMALL—Is nearly destitute of order and system.

—:o:—

30. *CALCULATION—Mental Reckoning—Numbers—Located at the external angle of the Brow.*

+ *Very Large*—Has an intuitive faculty of reckoning even complicated sums of figures in his head: delights in it.

VERY LARGE—Can add, subtract, divide, etc., in your head with facility and correctness; become a rapid accountant, delight and excel in arithmetic.

+ *Large*—You succeed more than ordinarily well in the use of numbers; could multiply, divide, add, subtract, and count correctly, easily and rapidly.

LARGE—Take delight in mathematical computations, in statistics.

— *Large*—You would succeed excellently well in the higher mathematics.

+ *Full*—Aided by rules and practice, may excel in reckoning figures.

FULL—You succeed in the use of numbers, as in adding, subtracting, counting, etc., in the higher mathematics, but are not remarkable for ability nor genius in this way.

—*Full*—You would succeed much better in the higher mathematics, in geometry, trigonometry, than in the ground rules of arithmetic. You would succeed in the abstruse mathematics, as algebra, better than in the more practical and every day use of numbers.

+*Average*—You would succeed fairly in the use of numbers, if you found it necessary to study and use them, but you will hardly delight in it.

AVERAGE—Show some ingenuity in finding out ways for the solution of mathematical problems, for attaining the sum total, but you are not very apt at the mere use of numbers, as in multiplying, dividing, etc.

—*Average*—If you find it necessary to use figures much, you will learn them fairly well, but otherwise, will show but little ability in this direction.

MODERATE—Are not apt in the use of numbers, in multiplying, adding, subtracting, dividing, counting, remembering how many, nor in anything depending upon a nice and ready appreciation of numbers; by practice and rules, may reckon figures quite well.

—*Moderate*—Does sums in his head rather slowly and inaccurately.

SMALL—Are not free nor easy in multiplying, dividing, adding, subtracting, counting, nor in any way using or remembering numbers.

—*Small*—Is dull and incorrect in adding, dividing, etc.; dislikes it.

VERY SMALL—Can hardly count, much less go farther.

——:o:——

31. *LOCALITY—Direction—Desire to Travel and Study Geography—Located each side of Eventuality, over Size and Weight.*

+*Very Large*—Never forgets the looks, location, or geography of any place, or any thing, you have ever seen; are even passionately fond of travelling, scenery, geography, etc. You can find your way easily and readily, in strange places.

VERY LARGE—Have an insatiable desire to travel.

+*Large*—Have a very retentive memory of the localities you have visited, and of the objects you have seen. You love to travel.

LARGE—Recollect distinctly the looks of places, where you saw things, etc.; seldom lose yourself, even in the dark; have a *strong* desire to travel, see places, etc.

+*Full*—You remember well the places you see, the localities of objects.

FULL—Although not remarkably apt at finding your way in new or strange places, you have a great desire to travel, to see the world.

—*Full*—Remembers places well, yet is liable to lose himself in a city or forest; ordinarily shows no deficiency; seldom loses himself.

+*Average*—Have a fair though not excellent, recollection of places.

AVERAGE—Have a desire to travel, to see strange countries, but if left to your own guidance only, would be very apt to lose yourself.

—*Average*—Do not bear well in mind the points of the compass, but when you travel, are apt to get "turned round."

MODERATE—You have not a very distinct nor retentive memory of places, localities, the relations of objects, the points of the compass.

—*Moderate*—Recollects places rather poorly; sometimes gets lost.

SMALL—You have but a very feeble recollection of localities.

VERY SMALL—Have little geographical or local knowledge; seldom observe where you go, or find your way back.

—:o:—

LITERARY FACULTIES.

Large.

Small.

These collect information, remember history, anecdotes, matters of fact, and knowledge in general; they impart also the knowledge and recollection of words and the power to write and speak. These may be deficient while both the perceptive and reasoning faculties are strong, and the person will be scientific and philosophical, but will not have the power to recall his knowledge with clearness and rapidity, or to express it with fluency and precision.

LARGE—You perceive and remember the actions, incidents, and events which take place; treasure up historical information; and collect facts for the reasoning powers to scan, reflect upon, and investigate; can execute well, and show off to good advantage; great scholastic ability; much literary taste.

VERY LARGE—Have a remarkable memory; great facilities for acquiring knowledge, and general information; should be well informed, if not learned, and very intelligent; are capable of becoming an excellent scholar; have a great passion for literary pursuits; a remarkably knowing mind.

FULL OR AVERAGE—Have a general recollection of leading events, remarkable occurrences, and interesting particulars; apt to forget details; rather fond of history and literature; could make a ready scholar by proper culture.

MODERATE OR SMALL—Have an ordinary memory; no taste for history or literature.

—:o:—

LITERARY RETENTIVES.

32. *EVENTUALITY—Memory of Facts—Historical Power—Located in the middle of the forehead, above Individuality.*

VERY LARGE—Never forgets any occurrence, even though it is trifling; has a craving *thirst* for information and experiment; literally devours books, newspapers, etc.; commands an astonishing amount of information.

—*Very Large*—Your memory of events is remarkably retentive.

+*Large*—Have a clear and retentive memory of historical facts, general news, what you have seen, heard, read, etc., even in *detail.*

LARGE.—You could learn well anything pertaining to history.

—*Large*—Your memory is slow to get, but sure to hold.

+*Full*—Recollects leading events. and interesting particulars, and has a good memory of occurrences, yet forgets less important *details.*

FULL—You get an idea very readily, and are apt at committing, but you soon forget again. Your memory of facts, stories, events, circumstances, etc., is very fair, when you try to remember, but you are too indifferent to try.

—*Full*—Your memory of events was once very fair, but it is fading. You remember much more distinctly what happened many years ago, than what happened lately.

+*Average*—You remember very well what interests you much, but of that in which you take less interest. you are apt to be forgetful.

AVERAGE—You sometimes complain of want of memory in reading, etc., where it is really not at fault, but where the defect is want of attention.

—*Average*—Your cares and trials are killing your memory. Failure of health, or use of tobacco, or trouble of the brain or nervous system, or some such physical cause is impairing your memory.

MODERATE—Recollects generals, not details; is rather forgetful.

—*Moderate*—Your memory of facts, incidents, circumstances, stories, narratives, etc., is not very retentive but rather treacherous and poor.

SMALL—Yours is a very treacherous and unreliable memory of events.

VERY SMALL—Has no memory; forgets everything.

——:o:——

33. *TIME—Dates—Hour, Day, Week, Year—Located above the middle of the brow, beside Locality.*

VERY LARGE—Remembers with wonderful accuracy the *time* of occurrences; is punctual; tells the time of day.

— *Very Large*—Have an extraordinarily retentive memory of dates.

+*Large*—You have a more than ordinarily good memory of dates. Can beat time to music accurately and well.

LARGE—Tells dates, appointments, ages, time of day well.

FULL—Your memory of dates is very fair, but not the best.

AVERAGE—Notices and remembers dates, times, etc., fairly.

+*Moderate*—Your remembrance of the time at which anything occurred, whether after or before any other occurrence, is not good.

MODERATE—Has poor memory of dates, time, when.

SMALL—Forgets dates, the time things took place.

—*Small*—You have little idea of the flight of time.

VERY SMALL—Apt to forget his own age and other things.

——:o:——

34. *TUNE—Sense of Harmony, Tone, Melody, Music—Located between the outer angles of the eye and Ideality.*

VERY LARGE—Learns tunes by hearing them sung once or twice; is literally *enchanted* by *good* music; shows intuitive skill, and spends much time in making it; sings from the *heart*, and with melting pathos. You are very fond of the passional, martial music.

— *Very Large*—Are passionately fond of music, of melody, of harmony. Have an exquisite ear and a fine taste.

+*Large*—Are very fond of music, and you have a fine ear, and can easily learn the tunes you hear, and will take delight in reproducing them.

LARGE—Easily catches tunes; learns to sing and play on instruments by rote; delights in singing; has a correct musical ear.

+*Full*—Are fond of music. and are much influenced by it, and with proper culture, might become a good singer, or player, or perhaps both.

FULL—Are very fond of music, perhaps passionately so, and have a very good taste in that way, but not much skill in making it.

—*Full*—With proper training and practice, you might attain success in instrumental music, but perhaps not so good in vocal.

AVERAGE—With proper discipline, you might learn to sing or play from notes, and mechanically, but will not be apt to attain excellence in music.

—*Average*—Are quite fond of music, but you will not be likely to attain skill in making it.

MODERATE—You are not very fond of music, nor will you be apt to attain skill in producing it, yet, with culture, might succeed.

—*Moderate*—Aided by notes and practice, may sing, yet it will be mechanically; lacks that soul and feeling which reaches the heart.

SMALL—Learns to sing or play tunes either by note or rote with great difficulty; sings mechanically, and without emotion or effect.

VERY SMALL—Can hardly discern one tune or note from another.

——:o:——

35. *LANGUAGE—Communicativeness—Desire and Ability to Talk—Located back of and a little above the Eyes; crowds them out.*

+*Very Large*—Has by nature astonishing command of words, copiousness and eloquence of expression, and verbal memory; quotes with ease; is an incessant talker; has too many words.

VERY LARGE—Are a free, easy, fluent, ready talker, seldom, if ever wanting for words to express your ideas and sentiments. Take great delight in an eloquent speech, in copiousness of language. You ought to be a fine conversationalist, rich full and free. You take pleasure in talking to yourself at times, in reciting verse or prose. With proper culture and discipline you might be a fine public speaker.

—*Very Large*—You have such a desire to speak when excited, that you sometimes let your thoughts out too fast and far, and afterwards regret it.

+*Large*—You could learn languages easily and readily, and use them too. Might be a fine linguist.

LARGE—Are a free, easy, ready, fluent talker and speaker.

—*Large*—You would, with preparation and practice, write finely, easily and freely, but you are not quite so ready in speech, in conversation.

+*Full*—You are tolerably free in your use of language; not remarkably so. Speak with directness, terseness, force, and vigor of expression, but you do not use many words; do not incline to redundancy.

FULL—With proper practice and culture, you would write well, but you are not so apt, so free and easy, in conversation, in speech; have a great desire, an intense ambition, to be a public speaker.

—*Full*—You speak quite freely when you are with a common every-

day friend, but when in large companies, you hesitate and want for words.

AVERAGE—Your language is not sufficiently free and easy to express your sentiments readily in conversation, nor as a public speaker; yet with practice, and discipline, you might write well.

—*Average*—You speak rapidly, when excited, but you use few words, and they are rather dry, and inexpressive, and meagre; are ambitious to be a public speaker, but you have not language enough to succeed to your satifaction.

+*Moderate*—You are not very free nor easy in your expressions, nor apt in your use of language. Your words are dry.

MODERATE—When excited, you endeavor to speak faster than your words will come, and hence you hesitate, appearing to stammer.

—*Moderate*—You have a good idea of expression, but defect in either organs of speech or hearing, prevents your attaining the sounds of words.

SMALL—Often hesitates for words; employs too few; may write well, and be a critical *linguist*, but cannot be an easy fluent *speaker*.

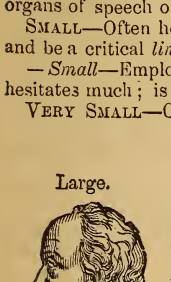
—*Small*—Employs few words, and those common-place; in speaking, hesitates much; is barren in expression; commits slowly.

VERY SMALL—Can hardly remember or use words at all, or read.

—:o:—

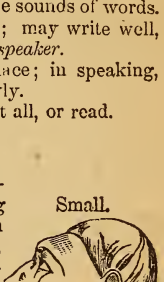
REASONING FACULTIES.

Large.



GALL.

Small.



IDIOT.

These give an orignating, philosophizing, investigating, penetrating cast of mind, a desire to ascertain causes, effects, and abstract relations, to originate, invent, contrive, combine, classify, analyze and discriminate.—*Located above the Perceptives in the central and upper forehead*, constitute the store house of the mind and labratory of the soul. Give scholastic ability. Philosophical knowledge and intellectual power. Reason, think, investigate laws and principles; contrive, create and originate ideas.

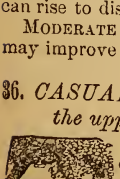
LARGE OR VERY LARGE—*Has superior judgment; great depth and strength of mind;* ability to acquire, retain and communicate knowledge. Is a good counsellor, and a profound thinker. With other conditions favorable can rise to pre-eminence.

FULL OR AVERAGE—*Possesses fair capacities of the kind above described;* other conditions being favorable with cultivation and assistance, can rise to distinction.

MODERATE OR SMALL—Is incapable of planning or reasoning correctly, may improve by culture and execute well under the direction of others.

—:o:—

36. *CASUALTY—Reason—Traces causes and effects.—Located in the upper part of the forehead, outside of Comparison.*



36

+*Very Large*—Is endowed with a deep, strong, original, comprehensive mind, powerful reasoning faculties, great vigor and energy of thought, first-rate judgment, and a gigantic intellect.

VERY LARGE—Plans well; can think clearly and closely; is always inquiring into the *why* and the *wherefore*—the causes and explanations of things; always gives and requires *the reason;*

has by nature excellent judgment, good ideas, and strong mind, etc.; are always wondering why things are thus and so.

—*Very Large*—Have an extraordinarily deep, cause inquiring mind. You have a great disposition to reason, to wonder why and wherefore, to trace out the causes of actions or phenomena.

+*Large*—Are very apt to theorize, plot, and plan, and you take delight in abstractions, in abstruse studies, deep problems.

LARGE—If your chances and culture are good, you will be quite a deep thinker, otherw se, will only be known for a generally good judgment.

—*Large*—Have a plain, cause-inquiring turn of mind; rather a solid judgment, and tolerably practical withal; disposition to investigate.

FULL—Adapts means to ends well; has an active desire to ascertain causes, yet not a deep, original, cause-discovering and applying mind.

—*Full*—Have very fair ability and inclination to trace causes to their effects, and effects to their causes—to reason.

+*Average*—Glean knowledge readily, and criticise opinions, and principles, and theories, closely; but do not reason deeply.

AVERAGE—You like to know the why of occurrences, theories, etc, but you do not trouble yourself greatly to ascertain them.

—*Average*—You ask many questions about the how and wherefore of things, but you are not a very deep thinker; have some, but no great, ability to plan and reason.

+*Moderate*—Are rather slow of comprehension; deficient in adapting means to ends; have not good ideas or judgment.

MODERATE—You ask many questions about the how, and even the why, of incidents, and occurrences, and theories, but you do not reason deeply.

—*Moderate*—You do not reason well from cause to effect.

SMALL—Have a weak, imbecile mind: cannot contrive or think.

VERY SMALL—Little idea of causation; is a natural fool.

—:o:—

37. ***COMPARISON—Analogy—To Criticise—See Difference, etc.—Located in the center of the upper forehead, between the organs of Casuality.***

VERY LARGE—Are endowed with an extraordinary amount of critical acumen; analytical, comparing, and illustrating power.

—*Very Large*—Have a happy talent for comparing, illustrating, criticizing, arguing from similar cases, discriminating between what *is* and *is not* analogous, or in point, classifying phenomena, and thereby ascertaining their laws, etc.

+*Large.*—You take pleasure, perhaps delight in criticising analytically, in finding the faults and flaws, and maybe the perfections of things.

LARGE.—Are very apt to institute comparisons between one thing and another, to trace out analogies, similarities, dissimilarities. Have something of a disposition to criticise, and dissect.

—*Large*—Are apt to use the words *like* and *unlike*, in writing or speaking, to use the comparative or superlative degree. Have a good eye for physical comparisons. You could tell very readily which of two bodies was the longer or shorter, or higher or lower, or larger or smaller.

FULL—You appreciate fine comparisons, and sometimes originate appropriate ones; are tolerably apt at analyzing and reasoning from analogy.

—*Full*—Illustrates, discriminates, etc., well, but not remarkably so.
AVERAGE—Perceives striking analogies; illustrates tolerably well.
—*Average*—You take some interest and pleasure in fine comparisons.
MODERATE—Are not very apt in tracing analogies, similarities.
—*Moderate*—May discern obvious similarities, yet overlook others.
SMALL—You seldom recognize similarities or dissimilarities.
VERY SMALL—Are almost destitute of this power.

—:o:—

C. *HUMAN NATURE—To Judge of Character—Physiognomy. —Located above Comparison, in the center of the front head.*

+*Very Large*—Perceives, as if by intuition, the *character* and *motives* of men from their physiognomy, conversation, etc.; is suspicious, and seldom deceived; *naturally* understands human nature.

VERY LARGE—You generally read human character, and human motives very correctly, only that you take people to be quite as bad as they are; are jealous and suspicious of the motives and conduct of others.

—*Very Large*—You delight in studying human character.

+*Large*—Are apt to decide, on short acquaintance, as to the character of those you meet, and are seldom mistaken in any important point.

LARGE—You like to study character, and to observe what different persons would do, or how they would act, in different circumstances.

—*Large*—On entering the presence of another, you quickly and instinctively and intuitively understand his mood or tone of feeling. Are apt to make up your mind at once on seeing and being introduced to a stranger, as to whether you would like him or not.

+*Full*—In the business affairs of life, you read men closely but in determining the nicer, finer poetic shades, you are apt to err.

FULL—You read human nature, men's motives and characters, tolerably closely and well, but not remarkably so.

—*Full*—Are very quick to decide as to whether you would like or dislike a stranger.

+*Average*—You take some interest and pleasure in the observation and study of character, but you are no great adept in that way.

AVERAGE—You are governed in your estimate of people, more by feeling than philosophy.

MODERATE OR SMALL—Seldom suspects others: is easily imposed upon, learns human nature slowly; does not know well how to take men.

EXPERIMENTIVENESS—*Desire to experiment; love of new contrivances, originality; ability to discover unknown principles, leads to mechanism; new inventions.*

PERFECTIVENESS—*To improve, plan, and execute in a poetic style.*

DISCRETION—*Expediency, rectitude, practical, moral will—Located between Cautiousness and Conscientiousness.*

MIGRATIVENESS—*Disposition to change, migrate; to undertake distant, new and doubtful enterprises.*

IMPERATIVENESS—*Desire to command, lead, direct others.*

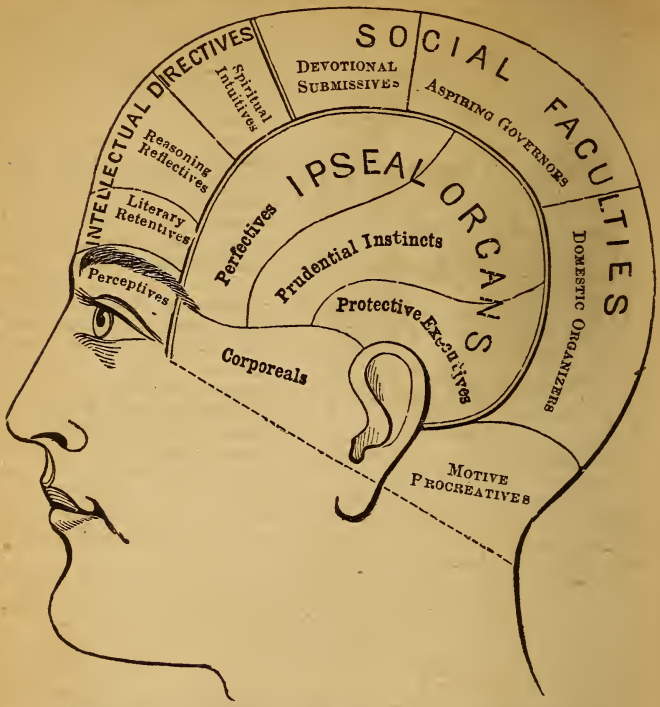
CREDENTIVENESS—*Confidence in what is said or written.*

SUBMISSIVENESS—*Desire to submit, conform and obey usages and customs.*

CRITICISM—*Desire to dissect, criticise, and expose inconsistency.*

NATURALNESS—*Ability to see the relation of things, study nature.*

KNOW AND BE TRUE TO THYSELF.



IMPROVED SYSTEM OF PHRENOLOGY.

PRACTICAL CLASSIFICATION AND NATURAL GROUPING OF THE PHRENO-ORGANS.

A careful study of the above *cut* and preceding pages is necessary to understand our improved system of mental philosophy.

Nature classifies all her works into orders, genera, and species.

The brain is naturally divided into three classes of organs, which correspond in functions to three divisions of the body, viz:

DIRECTIVES, IPSEALS, AND SOCIALS.

The anterior lobe of the brain with the external senses in the face constitute the *Directive* class.

The middle lobe of the brain with the nutritive organs in the neck, chest, and abdomen constitute the *Ipseal* class.

The posterior lobe of the brain with the posterior lower part of the body constitute the *Social* class.

We find a divine trinity in all things.

We may compare this classification of the mental organism to the colors in lights, notes in music, or zones of earth.

FRANKLIN, PHILOSOPHER AND STATESMAN.

The Directive Intellect or forehead gives judgment, enlightens and tempers the mind as the temperate zones do the climate, enabling man to become a productive, perfective, developing creator.

To Culture.—Think, study, read, write, travel, join in discussion; hear lectures, and associate with the intelligent; exercise the mind in every possible way; eat less; study and meditate much.

To Restrain.—If intellect is not restrained, it will consume the body; the tree of life will grow all to top, and fall for want of roots or trunk; keep up balance, cultivate the physical energies, vitality, muscles, and back brain; live in your affections and love nature; throw the head back, walk erect; expand the lungs, develop the chest; breathe deeply, eat heartily, and think less; travel and recreate, learn from observation and real life; be much in the open air and sunlight; avoid mental excitement and close study.

SMALL IPSEALS.

The Ipseal Faculties correspond to the frigid zones. Located around and above the ears. When large and active they chill and freeze up the love and sympathy of the soul, creating a cold, contracted, selfish, penurious, parsimonious, and miserly spirit.

To Culture.—Be diligent in business, study the fine arts, commerce, trade; invent and speculate; strive to perfect and enrich yourself; attend to the wants of body and mind; look well to your own interest.

To Restrain and Control.—Quite difficult. Man is a selfish being. "The love of money is the root of all evil." Strive to obtain the true riches, those that cannot perish or lessen with use. Avoid trade, speculation, covetousness, and

the society of the miserly. Cultivate the social affections and directive aspirations.

HAMILTON, AUTHOR OF THE CONSTITUTION.

THE SOCIAL IMPULSES correspond to the torrid zone in creating a luxuriant growth of every virtue, emotion, and passion, enlarging the heart, quickening aspiration, inspiration, love, and affection, expanding the mind, multiplying the species, developing and perfecting the character of man.

TO CULTURE.—Be loving, social, and devout; let your soul flow out to God and man, and all intelligent beings; be communicative, earnest, awake to the felicity and indescribable enjoyments of conjugal, social, and spiritual communion; make friends; link your destiny with others; unite with Church and State; aspire to the imperishable honors of the kingdom of God on earth and in heaven.

TO RESTRAIN.—Dwell alone; keep out of society; go into the country; muse and commune with Nature; think and study; confine yourself to work and business, or in the closet with books; take as little interest as possible in family, government, or religion; attend to yourself, to the enriching of your own soul, filling your pocket, or feasting the body; be a hermit, a miser, an epicure, so far as you can.

TWELVE PRIMITIVE GROUPS OF MENTAL FACULTIES.

HARMONIOUS DEVELOPMENT.

Each class of organs embraces four distinct groups of individual faculties, that co-operate and centralize in one controlling organ, which exerts a magnetic, modifying, and inspiring influence upon the rest, like the sun in the solar system.

These magnetic centers have their poles in the face, and form the features, and lie at the foundation of the great science of Physiognomy. Through these the Phreno-Organs commune with external nature, and make themselves manifest to the world of mind and matter.

We have analyzed, illustrated and located these twelve groups in the above *cut* and preceding pages (See Chart and Com-

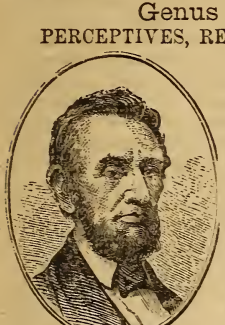
pass, pages 38 to 45.) These groups of brain-organs may be compared to the constellations of the zodiac, divisions of time, rudiments of science, tribes of Israel, or apostles of Jesus, in their spiritual significance, which we shall endeavor to explain in our forthcoming work on Natural and Spiritual Philosophy.

HOW TO MODIFY, CULTURE, AND RESTRAIN THE FACULTIES.

There is no excellence without culture, education, and discipline. The suggestions given for the culture and discipline of the groups and classes will apply to the individual faculties.

Genus First.—Directive Class.

PERCEPTIVES, RETENTIVES, REFLECTIVES, INTUITIVES.



LARGE.

The Perceptive Faculties *center in Observation;* relate to *sight* and phenomena. Located around the eyes; give expression to the brows, create practical talent, ability to see and know.

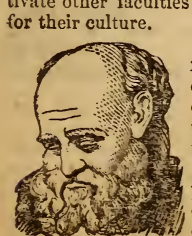
To Culture.—Wake up, look, see, take notice of everything; learn through the eyes, by observation and experience; try to be practical; let nothing escape your notice. Get a microscope; take cognizance of the smallest minutiæ; of forms, size, weight, color, order, and number; study the exact sciences; accumulate facts and statistics; travel; read narratives; note down what you see and learn.

To Restrain.—Be indifferent to surroundings; close the eyes and look within; study, think, and meditate; call into action the higher faculties of the mind, the more interior aspirations of the soul.

Retentive Faculties, above the Perceptives, *center in Memory;* retain facts, treasure up ideas, create literary talent. When large, give fullness to the lower forehead.

To Culture.—Study history, read narratives, travels; note events, minute down every incident; systematize your study; be diligent and persistent in the cultivation of your memory; try to retain all you learn; be wide awake to the innumerable phenomena of Nature; treasure up in the mind every idea and occurrence noticed by the internal and external senses; remember this is the storehouse of the mind, source of infinite wealth. You will be rich or poor in proportion as you culture or neglect these faculties.

To Restrain.—Seldom necessary; still, the mind may become burdened with details. It is only necessary to divert the attention from them. Cultivate other faculties of the mind; pursue the opposite course suggested for their culture.



GALILEO.

The Reflectives *center in Reason;* give squareness and fullness to the upper forehead; relate to causes and effects, first principles, metaphysical science; create philosophy and profound research; throw the head forward, and give a meditative cast of countenance as seen in the accompanying portrait of Galileo.

To Culture.—Meditate, think, reflect, study metaphysical works; inquire into causes and effects; search out first principles; ponder upon the deep and unfathomable mysteries of the universe; endeavor to give a reason for the hope that is within you; see why things are thus and so.

To Restrain.—Get out of the closet away from your laboratory; direct your attention from abstract study, lest you derange the mind, become lost in thought and forget yourself; travel; go into active business; exercise your eyes and other faculties; behold the beauties and wonders of Nature.

LARGE.

The Intuitive Spiritual Faculties have their *center in Godliness*, or the faculty of *Faith*, which, like the eye when single, fills the whole body full of light. So faith can be cultured to visions, enabling us to see, eye to eye, face to face, with our Maker, to hold communion with invisible intelligences and the infinite. Godliness is surrounded by the six other faculties which make up the spiritual group.

To Culture.—Wrestle in the spirit with the angel of the Lord in the soul, hunger and thirst after righteousness, and you will be filled. See Revelations, 3d: 20th. Cultivate your spiritual gifts; aspire after celestial, divine truth: watch and pray without ceasing till your eyes are opened to behold the beauties of the interior life; exercise all the higher faculties of the mind in every possible way; do not so much as eat with unbelievers; avoid everything of a gross, coarse, sensual nature; live on fruits and the finer, purer meats; follow Christ in every faculty; meditate upon the attributes of the divine mind; never sere your conscience, nor rob your soul, nor let anything prevent the growth of your spirit; follow your highest instincts, clearest conceptions of right; notice your interior impressions, visions, and presentiments; tune the harp of the soul to the celestial harmony and music of heaven.

To Restrain.—Blunt your finer sensibilities; avoid religious excitement; eat heartily; go out into earnest practical life; come down into the physical and natural; associate with the gross, coarse, and material; remember what is above you does not concern you. Many become luny on these points, and destroy their happiness and usefulness.

Genus Second.—Ipseal Class.

CORPOREALS, EXECUTIVES, PRUDENTIALS, PERFECTIVES.

LARGE.

The Ipseal Corporeals *center in Appetite*; relate to digestion; thicken the face; have their poles in the cheeks; give fulness to the same; relate to the body and bodily wants.

To Culture.—Eat and breathe; drink and enjoy life; develope the body, lungs, stomach, and vital organs; culture taste

To Restrain.—Fast; work and think; cultivate the mind, soul, and spirit; be abstemious, industrious, studious.

The Executives *center in Executiveness.*—They are the steam-generators of the soul, the propelling power, the executives of the mind.

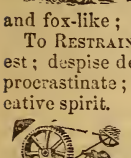
To Culture.—Be forcible, resolute, energetic in all you think, say, or do; protect and defend yourself, friends, and interest; cultivate the war spirit; read the histories of wars, trials, and difficulties of men.

To Restrain.—Be a peace-maker; divert the mind from war; pray for your enemies; do good to them that hate and despise you; render good for evil; avoid strife and contention; be mild, gentle, passive.

The Prudentials *center in Prudence.*—Avoid difficulty; prevent crime and disaster; foresee the evil, flee from it.

To Culture.—Look before you leap; discretion is the better part of valor; an ounce of prevention is worth ten pounds of cure; watch and be sober; be ever on the alert; be silent and guarded, cunning and fox-like; culture policy.

To Restrain.—Be bold, fearless, frank, and candid, earnest and honest; despise deception and hypocrisy, duplicity and double-dealing; never procrastinate; be less timid and cowardly; culture a free, easy, communicative spirit.



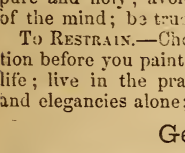
The Perfectives *center in Perfection*, the beau-ideal of the soul. They are ever seeking to improve, perfect, and better the condition of things; to create; contrive and invent; establish heaven.

To Culture.—Revel in the ideal, beautiful, and perfect; picture to the mind the embodiment of all that is desirable in life, love, and the future; culture perfectibility; be pure and holy; avoid everything that tends to stifle the fine sensibilities of the mind; be true to the highest conceptions.

To Restrain.—Check the imagination and wild fancy; lay the foundation before you paint and finish; attend to the realities and necessities of life; live in the practical, real, and actual; let poetry, fine arts, flowers, and elegancies alone; be solid, substantial.

Genus Third.—Social Class.

PROCREATIVE, ORGANIZING, GOVERNING, DEVOTIONAL, SUBMISSIVE.



The Procreative *group centers in Sexuality* and physical life; developes and perfects the love-nature; has its poles in the lips; relates to the creation of society, multiplication of the species; fulfils the first commandment to multiply and replenish the earth, the desire to live and create life, move, and have a being; gives fulness and thickness to the nape of the neck, causes the head to project behind the ears.

To Culture.—Struggle into being; live a hearty, earnest life; be active and diligent to improve and perfect your love-nature; develop a hearty sexuality, tenacity of life; mingle much with the opposite sex; dwell on the joys of Hymen; the indescribable felicity of the physical heaven; wed early; remember your future greatness depends much on the foundation you lay, the deep affection of your nature, the lowest manifestation of heaven, harmony, and unspeakable joy.

To Restrain.—Avoid the gate of hell, sure road of imbecility and death

secret vices, unrestrained passions, sensual indulgence, that undermine every virtue and sap the foundation of life; flee from vice, obscene books and associates, every vile temptation that seeks your life; associate with the pure and good; direct the attention to higher and holier enjoyments; bathe often in cold water, particularly the back of the head.

The Establishing, Organizing Group *centers in Home. love;* creates love, sociality, and patriotism; lays the foundation of society, home, and country.

To Culture.—Concentrate and focalize the energies upon one object, place, and purpose; strive to build up a family; maintain country; create society; patronize and encourage social organizations of every kind, such as family, Church, and State; be as friendly and loveable as possible; avoid the negative and neutral; work to redeem and perfect the race.

To Restrain.—Break out; travel; think upon the advantages and beauties of other places, the superiority of other homes and countries; remember you deprive yourself of many improvements, innumerable advantages and enjoyments, by contracting and confining the mind too much; awake to the broad, wide world, its innumerable opportunities and chances for improvement, enjoyment, and profit.

The Governing Organs *center* in *Self;* give dignity, stability, and controlling power; relate to government, society as a whole, all organizations of Church and State.

To Culture.—Dwell upon the necessity and importance of divine government, the utility and advantage of social organizations; magnify your own importance; seek power, fame, notoriety, and office; be vigilant, firm, and inflexible in purpose; try to lead, direct, and control; be independent, self-reliant, and dignified.

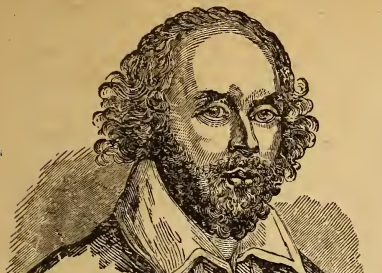
To Restrain.—Pursue the opposite course from the one suggested above; remember humility is one of the greatest virtues, that you are egotistical, tyrannical, and wilful, and over-estimate your own powers; study the character of your superiors, and imitate their virtues.

The Devotional Submissive Faculties *center* in *Adoration;*; create a desire to worship the superior and supreme; submit to the divine order and present condition of things; open the flood-gates of religious emotions; bring the soul to the Judge of quick and dead; they are the foundation of religious and spiritual life; create unearthly, spiritual wants.

To Culture.—Study theology; practise prayerful meditation, spiritual devotion; dwell upon the endless joys and grandeur of heaven, the wisdom, majesty, and justice of God; seek salvation and eternal life, free and constant communion with the spirit-world; remember this life is but a shadow, a temporal and transitory state; study the Scriptures and spiritual books.

To Restrain.—Study the works of atheists, deists, and pantheists; be natural and material; avoid religious excitement; recreate; divert the

attention from wild, luring, and immaterial notions; eat heartily and work hard; remember prayer and fasting facilitates spiritual development.



SHAKSPEARE.

CONFIGURATIONS OF THE HEAD. — A symmetrical head should be so shaped that the top of the ear is precisely in the center of the space from the most prominent point of the forehead to that on the back side of the head. A head of this shape shows a well-balanced disposition; and the person owning it has enough animal energy in the rear to keep in play the intellectual faculties in front. Such a person, if he have the right-shaped head in other respects, is generally intelligent, industrious, and thrifty. A person with a full brain in front, and little or no prominence in the head behind the ears, may be smart enough, but is never active or energetic. There are a great many talented people with this peculiarity of brain. They have all the necessary qualifications to make them great geniuses, but lack animal energy. A person whose head is prominent in the center of his forehead always has a good memory; and if his eyes bulge out large and round, he will make an excellent public speaker or writer. One whose eyebrows nearest the root of the nose are very prominent has great perceptive faculties, a quick understanding, etc. A person whose forehead is wide from one side to the other, and swells out with a prominence on each side, generally has original ideas, and seldom imitates anybody else. If the prominence extend back toward the top of the ear, he is undoubtedly an original wit, and probably a poet. Many people imagine that a high forehead is always a mark of intellect. It is a popular error. I have known inveterate rogues and thieves to have high and prominent foreheads. It is the *shape* of the forehead, connected with other peculiarities of the brain, that marks the genius. Some men of a very high order of talent have low foreheads. The moral faculties are developed in the top of the head. A person with prominent brain from forehead to crown you may judge to be benevolent, conscientious, and possessing much self-respect and dignity. The selfish propensities are at the sides of the head, such as caution, secrecy, and love of money and power. A man may have a tolerably prominent head on top, very fair mental faculties in front, with pretty good energy in the rear; and yet, if he have a predominance of these side organs, particularly those of secretiveness and acquisitiveness, behind the ear, he will probably be a genteel rogue or swindler. The low and sneaking thieves have the side organs, without much development of the intellectual or moral ones as above described. A vain man or woman will have a high crown. A long head from front to rear indicates talent and affection. Nature classifies all her works into orders, genera, and species. Form constitutes her great base of this classification. She always does up similar characteristics in like configurations. All things alike in character are so in

form. And since the brain is confessedly the organ of the mind, its special form must, of course, correspond with the special traits of character. In short, the correspondence between form and character is absolute and universal—on a scale at once the broadest and most minute possible.

Signs of Longevity.—A positive way of testing your powers of longevity is by measuring the base of the brain. Pass a cord around the head from the corner of one eye to the other, over the most prominent place on the back of the head. Measure the distance from the cord to the ear-hole. If an inch or over, accidents excepted, you will live to a good old age; if three-fourths of an inch, you stand a fair chance to be old; if half an inch, you are in danger of dying young—a light sickness will carry you off; less than half an inch shows that the person is undoubtedly short-lived. The base of the brain is the seat of vitality; and you can count upon your vitality and tenacity of life as above. Persons with good and very strong teeth generally live to be old. If the lines in your hand are strongly marked and of a good pink color, it is a sign you will live to a good old age. Those of middle stature, with a full chest—that is, a chest thick through from breastbone to back—are usually long-lived.

The more perfect and harmonious the organization, the more compact and enduring the constitution, mixed and blended the temperaments, as seen in the above portraits, the greater the longevity. The mental and spiritual should predominate, in the order of their creation, over the animal and passional. Aged persons are generally hard thinkers and workers, with a free, easy, though economized flow of vitality, and generally plump, full and round-featured in youth and manhood. Spherical forms are self-protecting, and meet with less obstacles than angular, ill-made organisms.

The elephant, whose features are ever full and even, lives for hundreds of years. To live long, one must be contented, cheerful, and happy, aspiring after, and breathing in the divine influx, from the source of all life, whose creative energies animate the wonderful complex machinery of mind and body developing superhuman powers of endurance, creating an innate desire for eternal life. To prolong life, one should culture his deficiencies, mingle with opposite temperaments and kindred spirits; age with youth. Teachers who mingle much with the young are often long-lived. The judicious culture of every faculty is indispensable to symmetrical character, correct conceptions, or length of days.

NEWLY-DISCOVERED FACULTIES AND POLES OF THE VITAL ORGANS.

The face and features indicate the condition of brain and body. The stomach-poles are located opposite the double teeth in the centre of the cheek. Those of the heart immediately beneath. When these are healthy and vigorous, the cheeks are full, the lower jaw massive, and *vice versa*. The poles of the liver and lungs are located in the temple, and over the cheek-bone. When healthy and harmonious, the temples are full, the cheek-bones large, and fully equal to the lower part of the face. The more they predominate over the latter, the more the inclination and desire for pure air and out-door exercise. The temperament becomes spiritual and arterial in proportion as these predominate. When the temples are sunken, and a hectic glow is on the upper part of the cheek, the individual is consumptive and bilious, irritable, spleeny, and rapidly fading away. When the mind is absorbing, exhausting, and devouring the body, the vital energies of every part of the physical system are conscripted to supply their insatiable demands; the individual does not relish food, because the involuntary organs of digestion cannot command sufficient vital magnetism to digest it, and frequently forgets to breathe save the deep interior breath of spiritual life. The soul seems to be even anxious to take its flight. Such is the dual nature and wonderful mechanism of man. In proportion as one part predominates, the other becomes weakened, until the stronger monopolizes and controls the life forces, like vigorous plants overshadowing and absorbing the elements from the smaller. Hence the necessity of care, culture, and discrimination, in the proper upbuilding of the temple of man.

ANALYSIS OF SOME OF THE NEWLY-DISCOVERED ORGANS.

LOVE.—The attractive instincts. Life and energy of the soul. Essence of every faculty

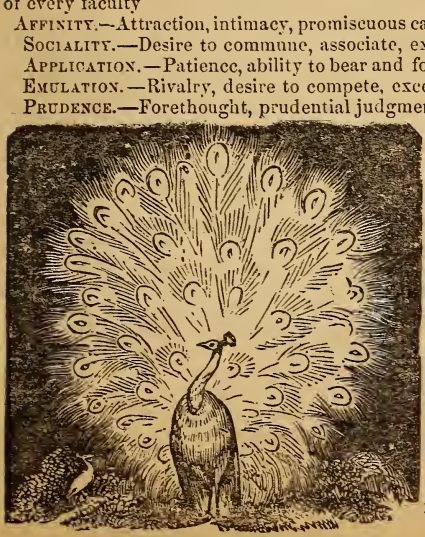
AFFINITY.—Attraction, intimacy, promiscuous caressing of congenial spirits.

SOCIALITY.—Desire to commune, associate, exchange thought, &c.

APPLICATION.—Patience, ability to bear and forbear, centralize the mind.

EMULATION.—Rivalry, desire to compete, excel, surpass, and supersede.

PRUDENCE.—Forethought, prudential judgment. To avoid disaster.



SELF-RELIANCE.—Confidence, self-respect, dignity, manliness, independence.

WILL-POWER.—The controlling element, interior mental force, weight of character, spiritual power, and magnetic element focalized.

PERSISTENCY.—Perseverance, tenacity of purpose, ability to surmount difficulties and obtain one's desires, chief element of success.

PRIDE.—Haughtiness, egotism, desire to emulate, to exalt, vaunt, and magnify one's importance.

DECISION.—Promptness, ability to command and control the judgment.

CIRCUMSPECTION.—Discrimination, sense of propriety in thought and action.

INTEGRITY.—Honesty, exactness, moral rectitude, sense of obligation.

JUSTICE.—Equity, sense of guilt, right and wrong, moral conviction.

MIGRATIVENESS.—Enterprise, faith in present effort, success, and happiness.

ANTICIPATION.—Expectation, chief source of happiness; present pictures of the future, excess, castle-building.

ADORATION.—Desire to commune with and worship the Supreme.

PRIORITY.—Respect for existing usages, established orders, ancient things.

CHARITY.—The crowning virtue, ability to see good and truth in all.

SYMPATHY.—The link of kindred spirits; enjoys and suffers with others.

GODLINESS.—Goodness, to seek the good of all, chief prompter of good works.

SPIRITUALITY.—The faculty of inspiration; ability to see and discern spiritual truth.

PURITY.—Conception of the perfect, pure, and holy.

POLICY.—Management, sagacity, ability to turn defeat into victory

STRATAGEM.—Evasion, intrigue, secret counsel, acuteness.

RESTRAINT.—Hesitancy, guardedness; to control and modify.

PROTECTIVENESS.—Defence, courage, resentment, to protect, guard shield, &c.

COURAGE.—Coolness, fearlessness, to defend and stand for right.

ENTHUSIASM.—Earnestness, zeal, love of excitement and active life.

GRANDEUR.—Extravagance, love of the vast, magnificent, boundless, terrific.

GAYETY.—Love of the gorgeous, gaudy, gay, the sublime shades of beauty.

HILARITY.—Love of sport, amusement, fun of the deepest and heartiest kind.

GESTURE.—Ability to conceive and express emotion, to communicate by signs and symbols, and to act out to life.

PRECISION.—Exactness, accuracy, neatness, nicety.

MEASURE.—Rythm, time in verse, music, dancing, &c.

CHRONOLOGY.—Ability to compute dates; periodical calculations.

LANGUAGE.—The vehicle of thought, ability to communicate and convey ideas. We consider this faculty like every other, threefold, viz; verbal, written, and symbolical. The latter is the universal language of the heavens, of departed spirits and angels. They have the ability to

convey an inconceivable amount of knowledge in an incredibly short space of time. The language of nature is symbolical. Verbal and writtten languages are virtually symbolical. One is symbolical sounds, the other signs. All languages have their root in natural symbols. To teach by parables is God's method, and that of Him who spake as never man spake before. Time and space forbid us to pursue this subject further here. We are preparing with great care an improved and progressive system of Phreno-Philosophy, in connection with Comparative Physiognomy, or the science of man in all his relations, to be richly illustrated by numerous expensive engravings, so simple, condensed, exact, and practical, that those of little leisure can gain a correct knowledge of themselves and human life. We feel deeply indebted to our numerous friends and co-workers in this great sphere of human redemption, for their innumerable suggestions and invaluable contributions to this beautiful and all-important science. We have endeavored to divest ourselves of prejudice, and condensed the essence of all systems into our own. Professors O'Leary, Grimes, Fishbough, Fowler, and others, will accept our sincere thanks.

Comparative Physiognomy.

RESEMBLANCE BETWEEN MEN AND ANIMALS.

Man, though an animal, is the lord of creation. As Christ came down and assumed the nature of man, so man has gone down and assumed the nature of animals. It is that which oppresses, obscures, and clouds his mind, and smothers in a measure the divine fire which is struggling out in every feature. He can control the animals at will, enter even the lion's den, and subdue with his own mental magnetism the wildest animal and the most savage brute. Man has evidently grown up through all the avenues of animality. He is deeply rooted, limbed, and blended with the inner nature of every creature under heaven. The more nearly he resembles in the features of the face or the configurations

of the head any of these, the more intimately related to and like in character he becomes. There is often great significance in the nicknames given men, such as dog, goose, lion, ass, hyena, &c. One man is said to be foxy, another a perfect opossum, goat, or tiger. We compare one to an elephant, a grizzly bear, eagle, hawk, or panther. We say this man is mulish, a snake in the grass, sly as a cat, &c. In speaking of women, we often say, "gay as

a peacock," "neat as a canary," "timid as a hare; "sharp as an eagle," or "bold as a lion." This is the true way to teach and study Physiognomy. All animals have extreme characteristics, accompanied with corresponding peculiar physiognomy, which significant signs are found indispensable to a manifestation of such peculiar characteristics. All animals have some similarity of configuration to man, their prototype, the most perfect of all, the center and the container of whatever is good in them. The higher in the scale of being and the more perfect the animal, the greater the similarity of features.

A MONKEY-LIKE face denotes imitation, skill, thievishness, dissimulation, lewdness.

AQUILINE OR EAGLE-LIKE nose, curved from the root of the forehead, pride, force, energy, desire to command.

COCK-LIKE nose, concave below the forehead, courage, vigilance, boldness, spiritedness.

OWL-LIKE, sensuality, cowardice, owlishness.

SHEEP-LIKE, woolly hair, retreating forehead, weakness and timidity.

ASS-LIKE, long ears, convex forehead, stupidity, impudence, longevity, stubbornness.

HORSE-LIKE, complacency, patience, gentleness.

DOG-LIKE, mild black eyes, hanging ears, attachment, fidelity.

HOG-LIKE nose, large at the end, narrow forehead, eyebrows drawn towards the nose, big upper lip and jaws, sensuality and brutish appetites.

FROG-LIKE, talkativeness, monotonous, chattering.

LION-LIKE, middle-size head, steady, fierce, staring looks, large breast, measured steps, prudence, force, generosity.

PARROT-LIKE nose, curved near the forehead, under lip projecting, round eyes, communicative memory, much talk, little sense.

OX-LIKE OR BULL-LIKE, large head and neck, square form, low forehead, brutish appetite, great strength, but little moral courage.

BEAR-LIKE, big projecting jaws, a deformed body, greedy, stupidity, wildness, gluttony, cruelty.

CAT-LIKE, small square face, with oblique eyes, treachery.

RABBIT-LIKE, agitation, nervosity.

RAVEN-LIKE, impudence, thievishness.

FOX-LIKE, cunning.

WOLF-LIKE, cruelty, voracity.

AN OPEN face denotes frankness, simplicity.

SQUARE FEATURES, eccentricity, strong peculiarities.

SMOOTH, EVEN FEATURES, cultivation of feelings, longevity, harmony of mind, mental faculties, evenness of temper, correct conceptions and judgment; indicate a well-balanced, harmonious and happy frame of mind, without angularities or eccentricities.

A LEAN, HUNGRY LOOK, privation of enjoyments by conscience or sickness.

ANY PART PROJECTING, energy, retreating, weakness.

BLACK hair denotes strength and love.

GOLDEN, pride, gentleness.

LIGHT, smoothness and slowness.

RED, irritability, excessively good or bad.

BROWN, regular habits.

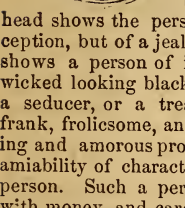
CURLED, irritability.

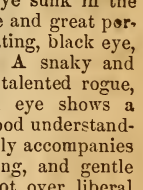
AUBURN, passionate love, jealousy.

THIN, sensibility.

THE BEARD—RED, craftiness. DARK, sincerity, boldness, smartness and melancholy.

SIGNS OF CHARACTER BY THE EYE.



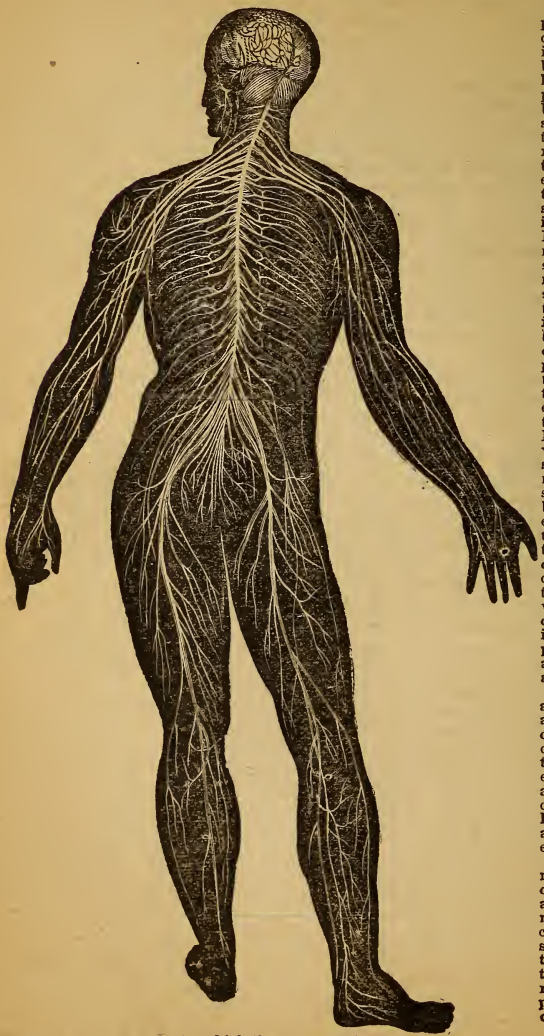


Persons with large and bright eyes are usually candid, generous, and just. A small, prominent, and bright eye shows a quick wit, sound constitution, and a warm and generous heart, but a jealous disposition in love affairs. People with such eyes are usually fortunate in their undertakings. An eye sunk in the head shows the person to be one of strong common sense and great perception, but of a jealous and suspicious nature. A penetrating, black eye, shows a person of intellect and wit, but improvident. A snaky and wicked looking black eye usually belongs to a smart and talented rogue, a seducer, or a treacherous villain. A speaking, hazel eye shows a frank, frolicsome, and sometimes mischievous person, of good understanding and amorous propensities. A mild, blue eye generally accompanies amiability of character, and belongs to a credulous, confiding, and gentle person. Such a person usually has a good memory, is not over liberal with money, and cares but little for the opposite sex. A gray eye generally denotes cruelty and indifference to others, though many persons with bright and intelligent gray eyes are good sort of people. It is safer to trust a speaking black eye, or a mild blue eye, than any gray one. Gray-eyed people are generally smart and industrious. Eyes of any color that swell out and look intelligent and speaking, show that the person is capable of being a great writer or public speaker. If in a woman, she is probably a great talker and an agreeable companion.

THE EAR.—The sense of hearing is good in those who have ears well-channeled and hairy. Large, oval, open ears, indicate docility, liberality, attentiveness, disposition to lend a listening ear, give strict attention to sounds, vibrations, what is said or heard. Small ears indicate economy, close calculation, financial tact. When the protective instincts and love of life are strong, the ear is thrown forward. When executive energy and prudence predominate, it is crowded downward. The ear is always distended in the direction of the strongest faculties.

Phreno-Physiology and Practical Hygiene.

BRAIN AND NERVES, BODY AND MIND.



In the upper part of the head of the engraving is seen the large brain. In the lower and back part, the small brain is represented. Below this is the commencement of the spinal cord, enlarged between the shoulders and in the loins. From this the nerves are observed extending from either side in pairs, the large ones, in the region of the thighs, called the sciatic, passing down the lower extremities, being especially worthy of notice. In the loins and vicinity of the shoulders, the nerves are observed sending branches to each other. As the nerves unite to form the cord, it is also observed that their course is very much inclined upward in the lower part of the back and scarcely at all in the neck.

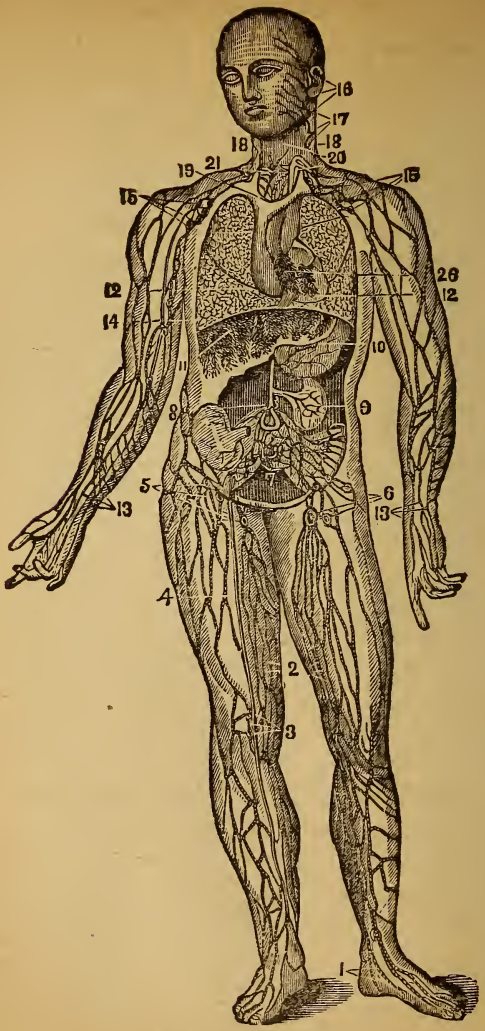
The brain and spinal cord are called the cerebro-spinal center. From these the nerves extend through all the ramifications of the human system, as seen in this engraving.

They conduct motive electricity, spiritual and vital magnetism, producing motion, sensation, thought and action. The front roots are motion producing; are called motor nerves. If cut, the part to which they go cannot move.

If the cranial nerves of motion which go to the face be severed, no emotion or passion can be expressed. The features become immovable like statuary. The nerves are the channels of the mind, the extension of the brain-organs. We gain our knowledge chiefly through their aid. They are the root of all life and sensation, the foundation of the external and internal sense. (See pages from 25 to 29.)

We are preparing an elaborate and intensely-interesting work on the seven senses, which will be published in connection with our improved and progressive system of Phrenology. So intimately woven together and interrelated are the different parts of the body and mind, that they must be studied collectively in order to be rightly understood. We have but little sympathy with one-idea man. We believe in a universology—a central soul-science of mind and matter. We are striving to discover and perfect a universal science of life. We shall give the essence of our discoveries to the world as fast as we are able. Hitherto the science of medicine has been divorced from Phrenology, the science of mind from Psychology, or science of the soul. We advocate the unity of all truth, harmony of science, and revelation of body, mind, and spirit.

We believe it impossible to effectually cure disease or to understand and properly treat patients without a knowledge of the science of mind; hence the necessity and demand for a Phreno-medical work. Life is both physical and spiritual, mental and vital. The tree of life must be rooted in the natural and animal. The vital functions absorb and vegetate, grow, develop and nourish the body and mind. The air and sunlight, with the constant action of the lungs and nervous system, must purify the blood and perfect the form. The inspiration of heaven, the breath of God, must recreate the living soul, strengthen and expand the mind, direct the will, illuminate the countenance or human face divine. Man was created to live in harmony with himself. Disease is antagonism, inharmony, or non-equilibrium of the positive and negative, attractive and repulsive action of the functions and magnetic batteries of the body and mind. Health is the lovely, harmonious action of all parts of the system. Love alone can maintain this condition. The true, divine, healthy man, through the persistent effort of the will and magnetism of heaven, can cure all disease. "Earth has no ills that heaven cannot heal." Antagonistic, sin-stricken, fallen man, must go to mother nature for material remedies. There is a joy for every pain, in nature an antidote for every ill of earth. Man's dual nature demands the bread of life for soul and body, of matter and spirit. God or love is the source of life. All diseases can be cured best by operating through the mind. When impressed with HOPE, which invigorates and keeps the heart whole, and FAITH, which inspires and sanctifies the soul, the vital magnetism of a healthy man, generated in the complex furnace of a son of God, will permeate the innumerable ramifications of the human form, quicken the spirit, inspire the body, remove every obstacle, and conquer all disease. But the negative, heartless, faithless man, without his God, or HOPE in his remedial power, Providence in mercy has still provided for in the medicinal properties of shrubs and plants. The chemical laboratories of the material and vegetable world are ever open to our ingenious mind. By angry pain God drives him forth with anguish to seek a soothing remedy for violated law.



HUMAN CONSTITUTION.

Fig. 1, 2, 3, 4, 5, 6, the lymphatic vessels and glands of the lower limbs; 7, the inguinal glands; 8, thoracic duct; 9, lymphatics of the kidneys; 10, those of the stomach; 11, those of the liver; 12, those of the lungs; 13, 14, 15, those of the arm; 16, 17, 18, those of the face and neck 19, 20, the large veins; 21, thoracic duct; 26, the lymphatics of the heart.

By a singular arrangement, all the blood passing through the stomach, spleen, and pancreas, not used in them, passes directly to the liver, through vessels that divide and subdivide it in every part.

This great magnetic fountain of animal life secretes the wonderful properties of gall and bile which are composed of thirteen primitive elements, indispensable in the chemical operation of digestion and creation of blood, the life of man.

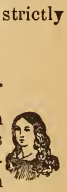
Laws of Phreno-Hygiene.

HOW TO DEVELOP AND PERFECT THE BODY AND MIND.

Phrenology and Physiognomy are comparatively valueless without a correct knowledge of the science of human life or Phreno-medical Physiology. We are preparing with great care a golden manual of health, embracing the essence of all known systems of Phreno-medical science. Time and space forbid us to pursue the subject here. The golden manual will be richly illustrated with numerous, expensive engravings, and replete with invaluable suggestions, improvements, and discoveries in the hitherto mystic realms of medical science. The essential laws of life are few, simple, and easily regarded. All the organs of mind and body must be properly exercised, with alternate rest and recreation regularly and rightly at first, neither too much nor too little. Instinct and experience must determine the quality and quantity of food, which should be chosen in accordance with the temperature of the weather, exposure and exercise of the system, temperaments and habits of the individual, prepared without much spice or seasoning, taken neither very hot nor cold, thoroughly masticated, and in such quantities as to merely satisfy a healthy appetite. The drink should be pure water, sage, cocoa, or some simple, palatable preparation, and taken only when a person is thirsty. Pure air must be breathed, the skin kept clean, warm, and often rubbed. Temperate and regular habits in every respect should be formed, and a cheerful, amiable and active state of mind must be cultivated and preserved. In case of sickness mental and physical rest are indispensable, and the laws of health should be strictly observed.

Comparative Peculiarities of the Sexes.

Man has the empire of the mind or reasoning; woman that of the heart or feelings. Man is strong, woman is beautiful. Man is daring and confident, woman is diffident and unassuming. Man is great in action, woman in suffering. Man shines abroad, woman at home. Man talks to convince, woman to persuade and please. Man prevents misery, woman relieves it. Man has science, woman taste. Man has judgment, woman sensibility. Man is a being of justice, woman of mercy. Man is strong and rugged, woman soft and tender. Man observes and thinks, woman glances and feels. Man is the tallest and stoutest, woman the smallest and weakest. Man stands steadfast, woman gently retreats. Man is rough and hard, woman smooth and soft. Man is firm, woman flexible. Man is serious, woman gay. Man is broad at the shoulders, woman at the pelvis. Man has most convex lines, woman most concave. Man has most straight lines woman most curved. Man is more angular than woman. The base of the brain is smaller in woman than man; head is less wide, and voice shrill.



We are preparing an illustrated work on the redemption of the love and

sex nature; have already completed some fine engravings and accumulated an immense amount of material in regard to this all-important and little understood subject. We must begin at the bud if we would redeem and perfect man. It is difficult to straighten the distorted and gnarled oak, or remould or reform that deformed monstrosity. We hold our destiny in our own hands—our highest joys and deepest sorrows. Vigorous health and nameless ills arise from these intimate relations. The roots of life and death are here. We shall treat this delicate subject in a thorough and practical manner.

Natural Laws of Marriage and Compatibility of Temperaments.

The majority of mankind select their conjugal companions at random. Selfish interests, accident, and passion produce more unsuitable marriages than the sentiment called love. The natural instinct of love, if closely followed, would never lead astray in the selection of a husband or a wife, but the usages of society are such that the sexual instincts are counteracted. Marriage between similar temperaments, or blood-relations, produces unhealthy and imperfect children. The law of compatibility of temperaments may be enumerated as follows :

1st. When both are constitutionally the same, they will probably have no children.

2d. When the vital elements are incompatible with each other, such a union produces idiotic or rachitic children.

3d. The children of parents who are nearly alike in temperaments, may live to adult age, but then die of consumption, between the ages of 22 and 27 years.

4th. If the constitutions assimilate to the extent of one-half, their children will be apt to die before the first seven years.

5th. Persons alike in temperament, whose constitutions materially differ, will have still-born children, or lose them before they are two years old.

6th. When one parent is exclusively vital, and the other similar, but of a nervous, melancholy turn, their children will generally be promising.

7th. To produce smart and healthy children, one of the parties should be of a sanguine, bilious temperament, with good vitality, and the other of a quiet, lymphatic turn.

More than half the children that die are those of constitutionally incompatible parents. People who live in health to a good old age owe more to their parents giving them a sound constitution than to any efforts of their own to preserve their health. So many diseases are traced by skillful physicians to improper marriages that the study of Physiology and of the human temperaments seems to be as necessary to young people as the most common branches of education.

If the laws of reproduction were properly observed in the selection of husbands and wives, it would vastly add to our intellectual population, and elevate and increase the happiness of the race to an infinite extent. Much more depends upon the organization of the mother than father in the perfection of offspring. An intelligent, well-developed woman will have smart and intellectual children, though her husband be a ninny.

If a man is lymphatic and good-natured, let him seek a wife who is nervous and irritable, and *vice versa*. If he be of a sandy complexion, or fair-haired, with blue eyes, let him choose one of those luscious brunettes,

with flashing black eyes, and a resolution as firm as a rock. On the contrary, if he be dark-complexioned, impatient, and passionate, let him sacrifice and enslave a mild and blue-eyed blonde of the cold North. Choose you always a woman of intellect, and if with that you have one of a temperament and complexion opposite to your own, your children will be distinguished for something; they will not live a life of drudgery and dependence—and they *may* be genuises. The selection of a conjugal partner is one of the most important events of life, in either man or woman. Too little attention is generally paid to it.

A small, delicate woman should not marry a large, robust man, nor should girls of small stature become mothers at too early an age.

Early Marriages.

The natural state of mankind after puberty is a rational association of the two sexes. The early development of the sex-nature proves that it was the intention of Providence that mankind, while young, should settle in matrimony, and exercise those gifts which produce their equals. Woman was created with charms and graces to attract and interest the opposite sex, and she possesses those graces in full perfection only while young; at that period she is endowed with power to give and inherit a sort of terrestrial paradise, to multiply her species, to become matron, queen and mother. A proper exercise and enjoyment of the sex-nature is indispensable to health, strength, and beauty; develops and perfects the whole being.

Choosing a Companion for Life.

A girl of amiable disposition, fair complexion, light hair, and blue eyes, who is plump and full, should choose a dark, spare man, with black or hazel eyes, dark hair, and who is impulsive and hasty in all his undertakings.

A thin, sallow-complexioned, nervous girl, with dark hair and eyes, should select a man with light hair and fair complexion. If he be fleshy and dumpy in appearance, it is all the better. A lank, spare, dark-complexioned man should always choose a wife among the plump and rosy-cheeked blondes, or he may take a red-haired girl if he can find one to his liking, as some of that class are very smart and loving.

A vain and conceited beauty among females is usually of light and delicate complexion, with golden hair, inclined to be red, and with skin of alabaster whiteness. It is seldom that these girls over-rate their personal charms: it is their vanity and conceit that spoils all. Such beauties should select husbands of robust health, dark complexion, hair of raven blackness, and with a character of great firmness and resolution. They will not probably fancy such men on a first acquaintance, but as the intimacy continues love will grow, and at last they will idolize their lovers, and their marriage will be a realization of the ecstasy of true love. Girls of this description are frequently apt to imagine themselves in love with empty-headed dandies who flatter their vanity; but we caution them that the sentiment is not love, and that such a marriage would prove disastrous. Strong-minded, nervous, and sensible men are their natural companions.

But who, asks the reader, are these effeminate men to marry?—these

fellows whose ideas of manhood are so limited as to consist in carrying a maiden's fan, and dancing constant attendance on all her whims. We reply, leave them to the strong-minded women—the Lady Gay Spankers and the ladies of azure hose. Such women have no business with sensible and energetic men, and they will be happy with no male companions except such as they can use and cast off at pleasure.

A red-haired man is usually amorous and unconfiding: we cannot therefore recommend him as a suitable husband for a sensitive lady of romantic ideas; but a dark, passionate girl, with straight, coarse hair, and who is exceedingly fond of having her own way, will find in him a suitable partner. She must know enough, however, to administer to his whims as well as his desires, and all will go well.

A light-complexioned, fleshy, good-tempered man, fond of eating, and of ease generally, should choose a thin, dark-complexioned, nervous girl, and if she is a little shrewish, it is no matter, as she will then make him fret occasionally, which will be good for his health. If such a man should marry a girl of light complexion and amiable disposition, their children will not be of much account, and will not probably live to be older than twenty years.

A thin man, of delicate constitution, fretful, nervous disposition, dark complexion, good vitality, and active mind, should marry a plump, rosy, light-complexioned girl—the fatter the better. Let him select one of amiable disposition and good constitution, and if she is sensible enough to humor his fretfulness, it will be an excellent match.

A man of strong constitution, bilious temperament, good muscular frame, and sallow complexion, with dark hair and eyes, should select a fair-haired, gentle girl, if he can find one; but if the girl of his choice should happen to have red hair and a decided temper, his children will be great and talented.

A red-haired man of strong frame and good muscular development should never marry a girl of light complexion. Let him set his face against all women except those dark-eyed beauties who are his natural companions. If she is fat, and of lymphatic temperament, it will be a happy match; and if thin and nervous, with black hair and eyes, the children will be smart and handsome.

A thin and cadaverous red-haired man should likewise select a black-haired woman who is plump and inclined to obesity; she may be shrewish, but she is nevertheless his opposite, and the children will be smart and intelligent.

A shrewish woman, or one inclined to fault-finding and fretfulness, should always select for her husband a man of firmness, and a philosopher. If, during courtship, she finds her lover to be of weak and yielding disposition, let her discard him at once, as such a marriage would prove unhappy. A shrew is always smart enough to know herself to be such, and common sense ought to teach her that if she marries a yielding man, he will lose all self-respect, and (if he continues to live with her) become a nobody.

An overbearing, unreasonable man does not deserve an amiable and doting wife, yet such matches are frequently made, and where the temperaments and complexions of the parties are opposite, they get along pretty well. But their children will generally lack self-esteem, which is a very important quality to insure their success in life. Such a man ought to select a wife of stern resolution, and if she is a little shrewish in asserting her rights, it will be all the better for him.

HEN-PECKED HUSBANDS

This class of men is of two kinds; first, those who have had the misfortune to marry a woman excessively desirous of wearing the pantaloons; second, those who are less capable intellectually of managing the business affairs of the family, and providing for the wants of the household. Of the wives of the latter class, whatever their faults may be, we must accord to them the honor of being excellent managers and providers for the family.

Husbands are often feeble and sickly, while the wives know nothing of sickness; and contrariwise wives are ofte feeble while the husbands are, strong and healthy. In these cases it may be well for the strongest to take the management of affairs, in a certain sense; though the reins of government should always be holden with proper regard to the natural feelings of the different sexes.

The husband should love and cherish his wife, and show her all the respect due to her nature; and the wife should honor and obey her husband, for this is the command of God. Do not "hen-peck" each other; but live in mutual love and esteem, and you will escape much unhappiness and sickness, and will enjoy in greater abundance the riches of virtue and domestic felicity.

HEN-PECKED WIVES.

"Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband." I Cor., VII. 3.

These are generally wives of the most refined and lovely characters, virtuous, industrious, forgiving, kind and faithful to the duties of the wedded life, and to their husbands. Their feebleness and sickness, and often their purity beget hatred in the mind of the husband, and in place of the kindness and consideration they should receive, they are treated with coldness, or annoyed by "hen-pecking," fault-finding, and unjust recriminations.

A cold look, a cross word, indifference, pestering or tor-

ture by the husband, all add to the many sorrows of the sensitive wife, and fill her cup of bitterness to overflowing. This is wrong, not only in a sense of injustice to the woman, but because such treatment often weighs heavily on the mind, besides breeding consumption and carrying the faithful woman to the grave, and leaving sad effects upon the family of children, sometimes affecting the unborn child.

Husbands should not suffer themselves to be annoyed into pestering their wives. Study the happiness of her who has united her fate with yours. When the winds of adversity frown upon you, take new courage from her consolations; cultivate pure love, affection, cheerfulness, faithfulness, kindness and forbearance. Endeavor to add new comforts to your wife and children, and you will avoid much disappointment, sickness and many doctor's bills, and be blessed with the blessings of Heaven. The riches of paradise will never be accorded to the man who abuses a virtuous and lovely wife and innocent family.

FAMILY GOVERNMENT.

That the wife should love and obey the husband was the first command of God after the fall of mankind. "And the husband shall rule over thee." Gen., III. 16.

The husband should consult with the wife, but not at all times hearken to or be governed by her: he should not be persuaded to evil or foolish works, like Adam, persuaded by Eve. Gen., III. 17.

The reins of government belong to the man, and God will hold him responsible for the performace of the duties attached to the state of government, as he did Adam; as also for the protection of the wife and family.

Wives not unfrequently cause their husbands great trouble in mind, leading to sickness, debauchery, licentiousness, or intemperance, by seizing or attempting to seize, the reins of government, and transferring the business affairs into their own hands, when the husbands are capable of attending rightfully to what belongs to them. Ladies who do this, should never find fault at any save themselves, if their husbands turn out to be bad men. Many good men have been transformed into bad ones by the "hen-pecking," "breeches-wearing" dispositions of their wives, to say noth-

ing of the sickness and deaths by consumption that have frequently followed an usurpation of power by the female in the household.

SCIENCE OF GENETOLOGY.

How to improve, beautify and perfect the race. Human beauty has been in all ages admired, praised, loved and desired by the millions of earth; its charms have been sung in burning thoughts by poets; have taxed the finest conceptions of the artist and sculptor; made to illuminate the canvass and speak in the marble.

Love and beauty are the theme of the orator, scholar and author; the laws of love and beauty are becoming simplified, understood and applied to the organic formation of the race.

Mothers have the power to mould, bless and perfect their children in the womb; to impart beauty, quality, excellence, grace and elegance to their features and liniaments of form that so delights the beholder.

MARKS UPON OFFSPRING.

Innumerable instances can be cited where human beings have resembled some species of the bird or brute race, and the uniform testimony of their mothers is that they were frightened during pregnancy by the creature to which the offspring was likened.

A lady in Boston was frightened by a parrot; the voice and manner of her girl now resemble the parrot. A lady in New Jersey was frightened by an opossum that her husband threw in her lap; her child was born an idiot and lived many years.

I knew a case of a lady who was frightened by a negro, crawling into her window and her daughter was born black as a negro to the waist, while the rest of the body was clear and white.

There is a pair of twin ladies living opposite Burlington, Vermont in the State of New York, whose mother was frightened by a druuken man; in their foolish simplicity they have ever imitated him. I know of many instances where mothers have marked their children and transformed them into monstrosities.

MY MOTHER'S DYING CHARGE.

My mother used to tell me she could easily trace the first causes that produced the peculiar character of each of her fourteen children, to the conditions and influences that affected her during gestation. "Had I understood these laws" she said "when I was first married, I might have blessed all my children more than the world can give, than heaven and earth combined can bless them now."

"Go teach these truths to the world, write, speak and spare not; you can engage in no holier calling; can bless the world in no other way so much. Money is no object, talent is everything; the soul must be first generated and organized aright; preach the gospel of truth and righteousness as it is revealed in our being." This was her dying charge, her parting counsel. I am now trying to perform my pledge and discharge my duty according to the best of my humble abilities.

VISIT TO THE HEADLEY FAMILY.

While visiting the Headley family some years since, Mr. and Mrs. Headley called my attention to the peculiarities of their son; desired me to analyze his character and explain the cause of the same. I saw in him a striking resemblance to Napoleon Bonaparte of France and remarked that he was born for military life, that his delight was to rule, destroy, kill and revenge; he would desire fame, honor, distinction, notoriety; be possessed of unbounded scheming ambition; that their minds must have been filled with the life and times of Napoleon before and after conception. The character of Napoleon must have inspired and animated their being.

Let us see, said the great author taking up his life of Napoleon and Josephine, reckoning backward, he remarked "Professor you are right. I will tell you an anecdote to confirm what you have said. It is but yesterday the pet kitten unfortunately scratched his hand, he immediately took her by the neck and with an axe chopped off her paws, saying, there, now scratch, I will teach you better manners. His disposition is so violent it is next to impossible for us to manage him. We are afraid he will injure the other children or himself; he is never satisfied

with commanding and riding a horse; has a restless ambition, irresistible impetuosity, an all-conquering will. I would give you any price to take him and train him as he should be." I advised him to put him in a military school as the only place to train and culture him. All their other children were in every respect unlike him.

EFFECTS OF THE MOTHER'S IMPRESSION ON HER CHILD.

A singular circumstance occurred in Buncombe county, North Carolina. A girl was exhibited with but one leg and arm. A lady two months advanced in her time had great curiosity to see this girl and examined her with long and unwearied attention; her friends had to force her from the exhibit.on. She went home with this impression deepening upon her mind; she dreamed and conversed about it daily; at length became impressed that her child would be like it; her fears were realized; she brought forth a daughter with but one leg and arm.

I knew a lady in Indianna who while pregnant had an insatiable desire for strong drink and most voracious appetite which she refused to gratify; she labored under the most harassing fears that her child would be marked, and gave birth to a natural drunkard and glutton, who finally killed himself during his mother's absence by getting into the pantry and eating preserves and other delicacies.

There lives a young lady in Rutland, Vermont, who is marked with a perfect picture of a ham on the right side of her face, by her mother's ungratified longings for smoked ham while pregnant. It appears from all that is known that the impression is made upon the child on the spot where the mother's hand is placed in this abstract, dreamy, magnetic state, which psychologically affects the child. I knew a lady who marked her child with the perfect form of a tree caused by a fright, from a flash of lightening.

Children are often marked with strawberries, blackberries, grapes and other fruits for which their mothers longed. While I write this, I perceive the marks of perfect strawberries on my right wrist. Endless instances of this character can be produced and also the uniform testimony of the mother that she had a longing desire for what appears upon the child.

PHILOSOPHY OF MAGNETIC IMPRESSIONS.

These are the facts, now for the philosophy. Gold can be dissolved in *aqua regia*. Five dollars in gold thrown into a quantity of this liquid soon dissolves and disappears, but the whole liquid assumes the color of gold; when this liquid is properly prepared and the ends of two wires of the galvanic battery dipped into it, you may take a silver watch case with your name engraven on it, with other curiously wrought characters and immerse it in the liquid; the positive and negative forces of galvanic action from the battery, through the wires into the solution will seize the inconceivably fine particles of gold and lay them upon the watch case, as solid as though they had been melted there; you may continue this till every particle of gold is attracted to the watch case, yet your name and every character upon it will remain upon it; this is called galvanizing metals.

A second copper bank plate can be made from the original by galvanism so that every character and letter shall be a perfect fac-simile of the original, hence we perceive that through the positive and negative forces of galvanism a perfect identity is preserved.

The monthly evacuations of the female are a universal solvent which contain the exact proportions of all the constituents of her body. After conception this is secreted in the womb as the fluid in which the fœtus is immersed and swims and is the raw material out of which its body is manufactured. After birth this fluid is conducted through the lacteal secretions and becomes nourishment for the infant, hence the menses are the elements that produce and nourish the child.

The fœtus is formed by the positive and negative forces of the mother; these forces seize the elementary particles of this solution and convey them to the conception which is the nebula center or nucleus to which they all tend similarly to the particles of gold in solution to the watch case.

But for external impressions a woman would produce offspring exactly in her own image. If her self-esteem is great and she considers herself superior to her husband and often consults her mirror, her child will most resemble herself, but if she has deep love and profound respect for her husband even if he be distant from home and ex-

posed to dangers on land or ocean, her mind dwells upon his image and the child will be born in the likeness of its father.

If her conjugal and self-love be equally balanced and other conditions favorable, the child will resemble both parents. Intense love or hate, strong likes or dislikes produce the same result, as to form or features and personal appearance.

Extremes meet; everything revolves in a circle, moves in a straight line or triangle; invisible and eternal elements and creative forces obey the same law.

Suppose a man is jealous of his wife and accuses her of intimacy with a person she dislikes, even this might bring the image of the detested character so constantly before her mind for fear the child might resemble him and confirm his suspicions when born that her fears will be realized. Many a family has been broken up when the wife was virtuous and her honor unsullied, pure as the sunbeam.

EVERY IMPRESSION UPON THE MOTHER AFFECTS THE FŒTUS.

Every object of admiration and beauty, disgust or dislike contemplated by the mother affects the fœtus. As creative power, form and motion are attributes of mind and by psycho-electrical action moulds the fœtus, so when pleasing sights, beautiful forms and spiritual delights are seen and experienced they enter into the organic structure of the embryo being. When horrid forms and fearful sights are impressed upon her with sufficient power, her mind retains these deformities and transmits them instantly to her child and perchance effects its ruin.

THE SUN DAGUERREOTYPES ALL OBJECTS.

The sun's creative electro-power is such, that every object is daguerreotyped instantly and constantly upon every other, within the range of its fœtus; there is not an atom or thing that is not constantly and perpetually impressed with surrounding objects and passing events. Every phenomenon of nature by hereditary law of creation, is treasured and transmitted through time and eternity. Every thought, word and deed is recorded within the book of life and printed upon the tablets of the great book of nature.

Man scatters his images and leaves his impressions and lasting effects wherever he goes, both in the natural and spiritual world.

HOW THE HISTORY OF ALL THINGS MAY BE READ.

By consulting the psycho-metrical faculties of mind we can read the records of the past ages of the history of any object or thing, from its earliest conception. This All-Seeing eye of God that beholds the past, present and future, is possessed in embryo, by man; is one of the most God-like gifts and attributes of the human mind. As we are preparing a work upon this subject, of profound interest and extensive research, we simply introduce it here.

THE SPIRIT MOULDS BODY AND MIND.

As man is dual, natural and spiritual and as the natural body is simply an external expression of the spiritual, as the mind permeates all parts of the body and the spirit possesses a perfect human form of which the external is but the clothing, the spirit moulds and shapes the body to its likeness. So if the spiritual action and creative, vitalizing powers be diverted or withdrawn from an organ or member of the body or brain of the embryo, it may be matured and born without it, as in case of the girl with but one leg and arm.

This accounts for the configurations and peculiarities of individuals and races; this is the grandest and noblest gift the Creator could bestow upon man. Through its culture and proper application, the race must be improved, perfected and redeemed; nothing is so lasting and universal in its effectual workings as these invincible laws of mind.

MAN MAY PRO-CREATE A MORE PERFECT BEING THAN HIMSELF.

Parents transmit their phreno-physiognomies as well as all their distinctive characteristics and their most active faculties in an increased and more perfectly developed condition, provided there is vital force to sustain their exertions. Thus it is possible for man to create a more perfect being than himself as well as one more inferior and degraded. This is one of the marvelous wonders of the age;

when applied to the progressive improvement of the race will stand like the rock of ages, the chief corner stone of the great social superstructure. This is the universal law that obtains in the organic structure of all intelligent beings.

SOUL-SCIENCE.

This celestial, soul-science is of unspeakable importance to every individual; nothing can affect our happiness more permanently and effectually than this. No person will dare to violate the laws of his being when the secret thoughts and intents of the heart are brought into judgment and the full measure of their limitless consequences brought before the astonished mind. Every man will be dumb with amazement at the bar of God, when he beholds the terrible consequences of his folly and crime, in violating and obstructing the divine will and purpose. Every knee must bow and tongue confess to the combined wisdom of the universe.

God is all in all, working in us and all nature, to will and to do of his own good pleasure. How all important it is for us to *live* the truth, to know, culture and perfect ourselves, to grow up into the divine image, sons and daughters of the Most High who rules and reigns supreme in heaven and earth, permeating every atom and animating all nature.

God speaks in a voice of many waters, the unmistakable language of love and wisdom to all his erring children. "The way of the transgressor is hard." "Why will ye die?" Friends of immortal truth, come let us labor for the salvation of man and glory of God.

The mother while *enciente* walks upon enchanted ground and tunes the harp of the soul of her offspring, which will vibrate to the music of the spheres or the discord of the universe, long after her head and heart have crumbled into dust. She sows the seed of genius, poetry, oratory and eloquence that mould and move the world or plants the germ of falsehood, deception, robbery, murder, war, disease, pain and death.

PHRENO-PSYCHO-GEOLOGY:—must be understood and applied to the practical, organic workings of sexual and social life. We must begin our instructions with the commencement

of our embryo being, at the fountain head of existence and bring our teaching down through all the practicalities of life, to the silent grave and spiritual birth, and as this life is but the infancy of being, we must trace our way onward and upward through the vast cycles of eternity, around the throne of Deity.

As man is the epitome and emblem of the universe, he is the divine key that must unlock her laboratories of wisdom and solve her silent mysteries ; study the living, ever active principles, which are but the fiats of the great positive mind.

MAN THE TREE OF LIFE.

Man is the tree of life which God has planted to adorn his footstool, the great globe we inhabit. Yet that globe is but a speck, less than a drop to the ocean, compared with the boundless immensity of space, studded with innumerable suns and systems, infinitely larger than ours.

We behold countless worlds within worlds peopled with living myriads of intelligent and happy beings, and man the crowning glory of the invisible universe; how exalted his mission and sublime his destiny, standing like a very God, guiding, controlling, creating. How then shall we perfect oursel es and others? By living the truth.

MAN POSSESSES CREATIVE POWER.

God has in a measure bequeathed his creative power to us; we have only to imitate him, follow our instincts and higher conceptions of truth and right. He has left his infallible record, his unchanging word. I can but call your attention to this book of life. The experience and wisdom of ages culminate in us. The light of a thousand centuries flash across our path.

The aggregate intelligence of millions of ages concentrate and focalize in our fearful and wonderful age; every atom begins to speak; all nature is inspired; the marvels of earth, and sublime wonders of the heavens proclaim the infinite wisdom and goodness of God, perfect in all the minute details.

THE SPIRIT QUICKENETH.

All things are becoming spiritualized, divinized, and en-

ergized with intelligent, creative life. As the spirit of man quickens every part of his body, blending and tempering it into a divine unit, shaping and moulding it in the image of its Maker, so the omniscient, all-pervading spirit of God quickens every atom, controls the fountains of life in every organic structure, harmonizing and perfecting every creature, subduing and redeeming every element, attribute and quality.

This essence of life, love, light and wisdom strives with our spirit, inspiring us with divine truth, leading the way in every matter; this is our only sure and infallible guide. The more refined and perfect we become the more completely this holy spirit takes possession of our living temple.

WONDERS OF THE ORGANIC STRUCTURE.

Many volumes could not explain all the multifareous details of the marvelous wonders displayed in the organic structure of our fearful and wonderful being; astounding and amazing facts will be revealed from day to day for time and eternity.

All the ramifications of truth are inexhaustible; there is a path of life, leading from every understanding to the kingdom of celestial peace; this is the straight and narrow way to eternal bliss. One way alone can lead aright, all others lead astray

We owe our first duty to ourselves. In perfecting ourselves we most effectually bless the world and glorify our Creator, in whose image and likeness we are made.

HOW TO REDEEM AND PERFECT THE RACE.

The subject of human beauty and perfectibility is now fairly before us: how then can we redeem and perfect the race? Time and experience have demonstrated to the world the truth of my assertions.

We must create a paradise, a celestial bower of love and anchor our spirits there; attract congenial elements; organize those essential conditions and elements of successful life which go to make up all that is desirable in this world and the world to come.

Study the inimitable expressions of love in the flowers of earth, the nuptial bowers of the vegetable world. Shall

man know less than they? Have we not the power to clothe our love nature with attractive comeliness and beauty; to surround our loving hearts with qualities infinitely superior to them?

THE PROCREATIVE FUNCTION OF NATURE—Focalizes and absorbs in itself all the creative attributes of Deity; attracts the essence of life, quality, beauty and loving instincts, which display the highest artistic skill, symmetry of form, beauty of mould and features, poetry of attractive passional love and life, robed in the finest celestial wedding garments, gleaming and radiant with spiritualized, perfective qualities; she charms and enchants by her silent music, harmony and loveliness, all higher intelligences.

Oh, the handiwork of God in thus refining, perfecting and adapting to perfective, creative purposes, gross, material elements; by celestial magic power, transforming rude matter into vegetable angels of indescribable and inimitable beauty.

These are nature's pictorial, primer lessons of love and life to the race. How critically and carefully should we examine and imitate these illustrated lessons of a wonder-working God.

Heaven opens everything to the inspection of her children; ever working silently, she displays infinite and unspeakable wisdom that no tongue can tell, nor pen describe: her consistent truths are ever simple and profusely illustrated with living images of ineffable glory.

INSPIRATION OF FLOWERS.

We catch the musical inspiration of flowers through their sweet, ever emenating aroma, acting upon our wonderful sense of smell, affecting the machinery of the mind or mysterious brain, thus entering into the electrical nerve fluid of life, creating thought and earnest action

Their variegated colors, shades and tints, celestial beauty and graceful poetic motions are mirrored upon the retina of the eye and artistically arranged in the picture gallery of the soul, thus perpetually affecting the form, beauty and organic structure of unborn millions.

As these gentle and all-moulding impressions made by the luminous sunbeams are most lasting, they stand mirrored forever before the mind, and are thus transmitted from generation to generation.

Here beauty and utility are most perfectly blended and wedded together. How complicated and varied are the purposes and uses manifested in their being. He can not be bad, who is fond of flowers; they so tend to purify, refine, elevate, harmonize and spiritualize the mind. It is the will of heaven that we should thus sympathetically mould, refine, perfect and redeem each other.

Vegetation enriches the earth and purifies the air. Flowers are the jewels of the vegetable kingdom and absorb the living elements of celestial love; they psychologize, magnetize and spiritualize creation; their sweet quickening emenations are the essence of life. How important then that we surround ourselves with them as we have the power to drink in their qualities and absorb the spirit of their life.

NUPTIAL QUALITIES.

Our nuptial qualities should be surrounded with every conceivable, attractive loveliness; we should organize those practical, perfective conditions, best adapted to elevate and perfect ourselves and others.

Our pretty homes should be surrounded with every attraction such as evergreens, flowers, fruits and vegetables, so tastefully and artistically arranged as to produce the most pleasing impressions and not to exclude the sunlight, fresh air and every other earthly and heavenly blessing.

Our dwellings should combine beauty and utility in all their complicated, poetic, apartments, best suited to the necessities and requirements of our being.

The first desideratum is abundance of sunlight, fresh air and pure water; these constitute the greater share of the substance, essence and blessings of life. Our sleeping apartments should be most pleasantly located, attractively and tastefully adorned with perfect emblems and most lovely objects of admiration, sacred and holy, dedicated to love and the ineffable enjoyments of hymen.

Angular, impure and gross passions and all antagonism should be banished forever from this creative sanctuary of the conjugal heaven, this place of refreshing love and rest, from life's toil and anguish, care and woe. This alter of God of living and redeeming influx none can desecrate with impunity. This is the temple of the Most High: here we create our eternal heaven or perpetual hell; here generate immortal life or destroying disease.

The room and its furniture should be magnetized with the sphere of its occupants and no others permitted to enter it nor should the parties themselves bring the clothes worn by themselves during the day into it. They should first enter a convenient, tempered, bath room, well lighted and ventilated and properly screened from the critical eye of the curious, where the body should be sponged over or bathed for a moment in pure, soft, salt, saleratus, mustard water and rubbed over briskly with a flesh brush, coarse towel or palm of a healthy hand at least once a week.

OUR HOMES SHOULD BE MADE ATTRACTIVE.

The most admirable order, arrangement and comfort should pervade our homes, particularly the female apartments should be adorned with pictures of the most pleasing and delightful landscapes, embracing all the beauties and varieties of nature and the most life-like scenery to awaken and arouse the noblest powers of ideality, sublimity, admiration and imagination. The mind should contemplate creation in all its beauties in earth and heaven, by day and night. Keep the soul serene and happy; let nothing ruffle the peace and tranquility of mind; restrain jealousy, passion and vengeance.

PREPARATION OF FOOD.

Our food should be prepared to our tastes and wishes by our own or more spiritual and delicate hands, as the magnetism of the cook enters largely into the food we eat "This is my body and blood" said our Lord and Savior of the wine and bread, by Him blessed and broken. This should be particularly observed during gestation.

GIFTED CHILDREN.

When offspring gifted for any particular calling is desired, we should surround ourselves with the works and pictures of those *eminent* in those departments of life; study and contemplate them and let their spirit animate our being.

The spirits of the prophets are subject to the prophets according to Scripture. The spirits of artists, are subject to artists, orators to orators, statesmen to statesmen, genius

to genius, poets and musicians the same, and so of all other peculiar characters, professors and tradesmen.

The Lord God fashions us in the womb by His irresistible law or will through the co-operation of our submissive, obedient spirits. The world is not prepared for the dim arcanas of truth now opening to man; a few choice illuminated spirits only, will comprehend, appreciate and practice them.

THE ATTRACTION OF KINDRED SPIRITS.

It is evident we attract and draw about us kindred spirits and celestial influences, which are incorporated into our organic structure and soon become a part of ourselves. In order to produce the best possible results, mothers must be educated, enlightened and refined; more depends upon woman than man. If the father should possess the talent of an angel and the mother be deficient in intellect the offspring, especially the sons will never rise above mediocrity: the daughters will be superior to them. Let the father be deficient and the mother highly talented and she will produce intelligent children of both sexes but sons far superior to the daughters.

TALENT IN OFFSPRING DERIVED FROM THE MOTHER.

There is no instance on record where an imbecile mother has produced a talented man though her husband was ever so gifted. All talented and great men had mothers who possessed the elements of original greatness.

Woman must be developed, educated and perfected. How fatal to the character and welfare of her offspring are ignorance and vice; how fearfully terrible to neglect her culture and drive her to madness and folly by depriving her of her rights, oppressing her aspirations, blunting her sensibilities and destroying her individuality.

REDEMPTION OF THE WORLD.

The christian science of Genetology must redeem and renovate the world and usher in the millenium.

Great efforts are made to improve and perfect animals and even vegetables; fruit, grains and stock are brought to great perfection and great premiums are offered for the

finest specimens, but few think of improving the God-like liniaments of the human form; this must be done by encouraging, educating, perfecting and energizing woman.

This great theme or scroll of truth and beauty will be studied and practiced by future generations. This should be the desire and hope of the world.

"Eternal hope! when yonder spheres sublime
Pealed their first notes to sound the march of time,
Thy joyous birth began; but not to fade
When all the sister planets have decayed.
When wrapt in fire, the realms of ether glow,
And heaven's last thunder shakes the earth below,
Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at nature's funeral pile."

FIRST CAUSES OF CHARACTER.

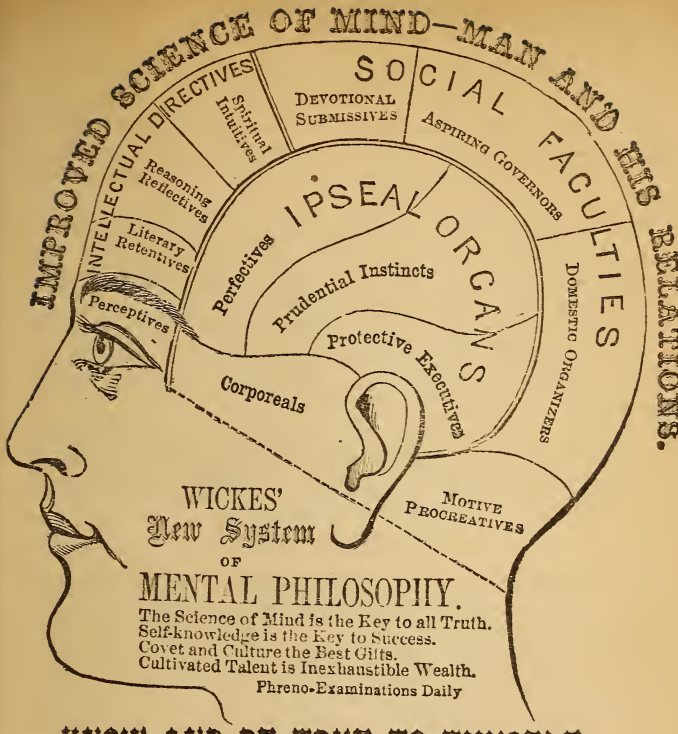
FIRST CAUSES OF CHARACTER.

"*That he miyht seek a godly seed, Mal.* II, 15."

Generation before regeneration, formation before reformation. Right organization is the foundation of all character and human excellence. Pre-natal conditions determine organic structure and quality of soul.

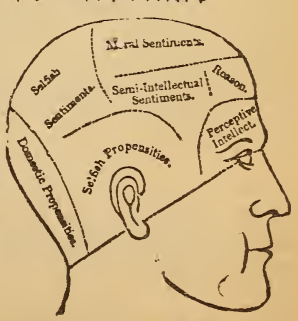
The soul is organized from parental and ancestral elements, spiritual and celestial influences, the all-controlling power of circumstances, conditions, magnetic surroundings and the inspirational truths, animating the parents prior to birth and even conception. The child's tone, temperament, quality of mind, depth of soul and bent of spirit are cast in the living mould, fated to weal or woe by influx, parental power and causes to a large extent entirely beyond its control.

It is brought into this wonderous world of living realities without its consent, launched on the stupendous sphere of active life, an impressive, almost helpless blank, to write the living epistles of experience in the book of life in every thought, word and deed throughout the struggles, adversities and varied changes of this fickle, inconstant, ever-changing sphere of thought and action and to make its devious way in the great ocean of existence.



KNOW AND BE TRUE TO THYSELF.

SYMBOLICAL HEAD.



OLD SYSTEM
OF PHRENOLOGY.

RESPONSIBILITY OF MAN.

He must ever be responsible for the consequences of his acts. Ignorance is no excuse for violating law. "God will not hold him guiltless that taketh his name in vain" or ruthlessly invades his sanctuary.

This is holy ground; these are sacred relations that no man can violate with impunity. The consequences are serious and lasting both to the natural and spiritual man; to the life that now is and that which is to come.

There is no joy like the joy of the parent over a healthy and perfect child through time and eternity. It adds vastly to the comfort and happiness of its parents, friends and associates.

There is no sorrow, agony and anguish like the sorrow of parents and the agonies of their soul over a demented and deformed monstrosity, imperfect and half-made being, a burden and a curse to itself and others.

THE CURSE OF AGES.

A thousand generations afflicted with innumerable ills, scourge and curse the world with their unwholesome influence and dreadful presence. Every thought, word and deed are lasting and enduring as the ages and leave their imprint and ceaseless effects upon every atom they come in contact with, stimulating the like in others, turning many into the wake of their own tendencies.

Nevertheless God is merciful and has introduced a saving clause that evil shall extinguish itself, that "the wages of sin is death."

Corrupted organisms become extinct. Whole families, tribes and nations through the violation of the laws of their being, perish.

THT MEEK INHERIT THE EARTH.

The meek, just, pure, healthy and perfect remain, multiply, replenish and inherit the earth. Like begets like in every instance. This is a plain and simple truism.

COUNSEL TO PARENTS.

Parents must live and be what they desire their children to be; culture in themselves what they wish them to possess;

seek the deficiencies of their nature in qualities, temperament and structure in their conjugal companion; give their greatest work of life, this most important and eventful step their undivided energy and attention; culture and perfect each other.

EFFECTS OF FIRST INTERCOURSE UPON OFFSPRING.

It is evident the influence of the male on the female system at the first copulation, is such as to affect the children of such female by other men.

This will be distinct and more or less perceptible as the male is more or less impressive or the female impressible.

It is a well known fact that the progeny of a mare which has once borne a mule colt, will always be more or less marked with distinct mulish peculiarities, such as long ears and dark color along the back.

Cows can never breed pure stock after having been served by the bulls of other breeds.

The carefully recorded experience of breeders of race-horses in their stud-book pedigrees, settles this point beyond a shadow of a doubt as to animals.

Lucas in his physical transmissions has collected an immense number of facts, which prove that from the least of insects and birds to mammalia and even to the human species, fecundation extends far beyond its actual moment, that it has many and enduring effects which often continue long in the future.

Adulterous women often have children by their paramours resembling their husbands, partially caused by the guilty wife's fears when in illicit intercourse, thus marking the child with the features of her husband. Children from a second husband often resemble the first.

CONJUGAL LOVE VERSUS FREE LOVE.

It is evident the Creator has settled this point in the organic structure of the human mind. The phreno-organ of conjugality is an unanswerable argument against promiscuous intercourse, Mormonism, Oneida free-loveism, free lust &c.

I have taken great pains to study all phases of the sexual relations and the social effects of the different isms of the day in regard to this matter.

"By their fruits ye shall know them." It is evident no perfect offspring can be produced nor healthy, virtuous, harmonious stock grown, by those who are roaming, wandering and unsettled in their affectional love nature.

He that looketh and lusteth hath committed adultery already in his heart and they twain shall be one flesh in the child.

The mother needs the constant electro-psycho-magnetism of the husband to organically perfect the germ of life.

The children of the Perfectionists are inferior to those of married people.

ANECDOTE OF THE MORMONS.

Mormon children are chiefly inferior girls. I will here relate an anecdote by way of illustration. While lecturing at Council Bluff, after having visited the different tribes of Indians along the frontier, studied their habits, physical and mental peculiarities, I found myself surrounded one evening by a delegation of Mormon elders from Salt Lake; the most intelligent, of whom, claimed to be a phrenologist and apostle of the only true religion.

"Stranger" said he to me "what think you of Mormonism?" I think sir it is a great social cancer on the body politic; it may be well to take spoiling meat to Salt Lake for preservation as the system has boils, eruptions and the earth volcanoes, so society may need institutions of this kind as well as brothels and Shaker communities, was my reply.

"If those are your sentiments sir, you had better keep them to yourself for the destroying angels are on your track and they will despatch you in short order. We are protected by the invisible angels; have direct revelations from God. You miserable Gentiles will all become Mormons yet. I can prove it too by your old Gentile bible, the book of Mormons and the science of Phrenology. Who does not know that all the old patriarchs were Mormons? Solomon the wisest man, had a thousand wives. David a man after God's own heart got the handsomest young women to sleep with him to lengthen out his days. How much more is Brigham Young with his hundred wives doing for God and humanity than any of you Gentiles?

The first commandment is, to multiply and replenish the earth.

You are a man of very superior intelligence, if you will reason with me, I will convince you that Mormonism is the only true religion. Is it not natural for all men to love more than one woman? Variety is the spice of life and gives it all its flavor. We are becoming very popular; we have a whole state under our control; are sending our missionaries into all the world. The earth is the Lord's and we are going to possess it. We have a right to use the Gentiles for the cause of God."

But hold said I, you say you can prove your doctrine by Phrenology, let me anticipate your evidence by asking you a few questions which I think will settle this matter effectually. Do you recognize in your system as all reputable phrenologists do, the existence of an organ of conjugality?

"I certainly do" he replied, then can you for a moment believe that God, having created the faculty of exclusive love, the love of one only or conjugal love, would establish an institution to conflict with this law in the mind? We read in Heb., X., 16. "I will put my law in the heart and write it in the mind." Will God give Brigham Young a revelation in conflict with this law in the mind? Is not God the author of truth? Are not all truths consistent?

It is impossible for God to be inconsistent. His revelations must harmonize. Whatever he may have permitted in the gross, blind ages of the past he will set right by the spirit of truth, which teaches us all things, for Christ said, "I have much to tell you but ye cannot bear it now." The comforter or spirit of truth will teach you all things. Positive science will settle all these disputed points. The experience and observation of all men will confirm them.

"Why stranger" said he "I must confess that is the greatest argument I ever heard advanced against Mormonism. I should like to talk with you more and get better acquainted with your views. You may convert *me* instead of me converting *you*. I have profound respect for your candor and logic."

Sir I continued are you not ashamed to talk of destroying angels? How rotten your system must be to require such support to sustain it. Do you not know that thrice armed is he whose cause is in the right, with truth upon his side? All truth is immortal. The eternal years of God are hers. She is all-conquering, will subdue error and surely prevail.

The cry of a child will frighten a thousand robbers. I

have just passed through the Kanzas border wars. I was several months a spy among the border ruffians. I came within a hair's breadth many times of losing my life among the different tribes of Indians, who have infinitely more correct ideas of sexual life and conjugal love than many more enlightened. I have no fear of death, am armed to the teeth, prepared for any emergency. I have faith in an unseen Providence who is guiding my course for a special purpose. I am laboring for God and humanity and hope these few suggestions may direct your noble energies to a better purpose.

These Mormons were most peculiar men; their leading spokesman was the only really intelligent man among them; he was possessed of no ordinary talent and clearness of mind; they were all near sighted, angular in features, had a lean, gaunt expression of countenance, a vacant, ghastly look.

After this conversation the lady of the house who was no other than the post master's wife of Council Bluff, a lady from Philadelphia of fine cultured qualities and good education, refinement of manners and intense sensibilities, evidently from high life and respectably connected, embraced every possible opportunity to tell me of the Mormons and their doings, in her severe and terrible experience of many years. When they fled from Nauvoo they compelled their women to carry their babes and drag hand-carts over a thousand miles to Salt Lake, stealing and begging as they went while their paramours (for they cannot be called husbands) plundered the country, often killing the inhabitants, taking their grain, poultry and stock, wives and everything of value.

A man who was unfortunate enough to have a handsome wife anywhere on their line of march was almost sure to bite the dust; their wives were treated like slaves, in many instances supported their lazy husbands; they were always tormented with perpetual jealousies and family quarrels; blinded by a strange infatuation, inspired by an unaccountable enthusiasm, devotion and fortitude, they bore up under indescribable ills, trials and afflictions.

Her husband, she told me had twelve wives; she was seduced from her relatives and friends of Philadelphia by his lying pretences, while he feigned to be there for a stock of goods. He appeared possessed of wealth and culture

and she yielded to his solicitation and fair promises, but how bitterly she repented the day she ever knew him and having to submit to the necessity of dividing her love with a dozen others; to be harrased day and night with such beastly company as he attracted and the straggling Mormons proved themselves to be; but for her children she would sooner suffer death than remain.

Such is Mormon pioneer life even in the better circles of their society. This postmaster was a most attractive gentlemanly appearing man.

VISIT TO THE ONEIDA COMMUNITY.

I have thrice visited the Oneida Perfectionists, an orthodox, religious sect of free-love communionists, to watch the workings of their system and observe the fruit of their union. There are some three hundred New England men and women all married to each and each to all. One woman who left them, testified in court that she had cohabited with over eighty men within a few months.

Being a candid truth seeker I was permitted to critically observe the workings of their system; was politely entertained by the young brother Noyes who argued with me at length in regard to all the delicate points of their peculiar views and gave me copies of their publications which I have examined critically.

Their central idea is that earth and heaven, Christ and His redeemed must be wedded together and form one body, that God may be all in all and Christ the medium of soul-love, thus perfecting generation by practically living the truth as taught by Him, in precept and example, that we can here attain a state of perfect holiness and complete redemption from selfishness, jealousy, lust and vice; that the Lord's Prayer can and will be answered, that in the kingdom of heaven which they claim to have on earth there can be neither marrying nor giving in marriage, that the married relations belong to the selfish institutions of the past, the old selfish man.

The old selfish world which is of the devil must vanish away with the coming of the kingdom of Christ, wherein dwelleth pure love, "which worketh no ill and casteth out all fear;" that the marriage relation is a state of slavery, of legalized adultery as now conducted; criminal in the

sight of heaven and the chief cause of the ills and evils of earth; that it is degrading and oppressive, sickening and disgusting to spiritual sensibilities, exhausting and destructive to the highest interests of the race. That the conjugal love under the illumination of the Divine spirit embraces all kindred and redeemed spirits, becomes one with God, Christ and His people and was designed to protect the man of God from adulterating and corrupting his spirit with antagonistic and diseased consorts and thus be led away as was Solomon by strange women after strange gods.

They claimed to have no fellowship with the works of darkness; to be a peculiar people, separate and holy, divorced from mammon, devoted to God and humanity; not permitted to associate or even eat with unbelievers. They appear to be living very happily together with every want of body and mind supplied, manufacturing traps, raising fruits and selling silks.

They hold to the triune functions of the sex nature to the right and philosophy of preventing conception by restraining the progentive functions in sexual intercourse, which is not permitted except where there is mutual attraction for the purpose of health and happiness.

They adopt the reform dress and work together like a hive of bees, gathering the jewels of thoughts from every possible source, the aroma and nectar of nature and delights of conjugal love, culminating in celestial, spiritual bliss from every youthful flower, born into the kingdom.

Free criticism—is the regulator of their society; every one is permitted and encouraged to follow the bent of his mind and culture his natural gifts; their land is under a superior state of cultivation; their buildings in the highest style of the art with all modern improvements; they pay great attention to social science, discipline, music and the fine arts; time their labor and dwell in the delights of love; recreate; study to be happy, are very hospitable to visitors; send their circulars free to all.

They have an enviable character and reputation for honesty, loving sociality and sympathetic charity.

The women are remarkably healthy and some of them of surpassing beauty and loveliness.

The men are mild, feminine in appearance, honest, innocent and inoffensive, modest, diffident, still and industri-

ous, but have a sickly, delicate expression of countenance; are feeble and irresolute, in appearance and intercourse with strangers and appear to be more affected by public opinion than the women, far less vigorous and intelligent as a whole.

I believe the founder John Noyes, from his phrenological developments, temperament and general organism to be a passional, impulsive, selfish, scheming, deceitful old sexual Sampson.

I have learned that he gathered his community ideas while living with the Shakers.

"I thank God" said the brother Noyes to me "that I have outgrown the idea of owning a woman and controlling her person and property. Every woman has an inalienable right to life, personal liberty and the pursuit of happiness; to culture every faculty of body and mind; to determine who shall be the father of her children.

No community can ever be held together on other than Shaker or free and perfect love principles; selfishness and jealousy are the deadly elements of peace and unity."

"Try it as you may" said he "you will find these will burst you up in a very short time, unless you destroy them. It is useless to try to organize a community. All men will eventually come into communities. Inspired and illuminated spirits cannot live in the cold, selfish, antagonistic, diseased atmosphere of the world but there is no safety for our institution until the world is redeemed."

We could establish twenty such communities as this every year, if we received all applicants but that would destroy us as it would admit the elements of disorganization and death; we must protect ourselves and institution as the body protects itself from foreign elements and disease."

I requested to see the nursery, the ultimate perfected fruit of their union. The Lord has said "By their fruits ye shall know them." "We seldom permit a thing of this kind" said Mr. Noyes "but as you are a professional, scientific man, progressively liberal and a charitable truth seeker, impartial, candid and honest in your investigations and researches we feel constrained to grant you this privilege."

Calling one of the handsomest and most intelligent ladies to entertain and instruct me while the preparations were being made for my introduction to the nursery, he left me alone with her for a few hours. I was delighted with her

interesting, instructive, entertaining lady like conversation and deportment. Astonished at the result of my investigations thus far, the winged moments flew rapidly past while she answered in quick succession my many curious questions in a simple, straight forward, plain, clear and effectual way.

I admired the policy and wisdom of selecting one whose peculiar fitness so admirably adapted her to the work, of favorably impressing me with the beauty and utility of their system of social life.

I was escorted to the nursery where I found some thirty or forty children, dressed in their regalias, surrounding a table, with rich viands and the most delicious fruits of earth, they sang as I entered a sweet, amusing, soul-stirring song, beautifully adapted to stimulate and delight the impressive budding minds of the young.

I passed around the table, critically scrutinizing their temperaments and phreno-physical developments, the configurations of their heads and peculiarity of their features.

I first inquired if they were all their children, born in the community.

Some had been brought there by those entering the society. Some thirty-five or less only were the fruit of the community for fifteen years. I remarked they were not very spiritual; they seemed to be a selfish, material, passional, homely class of children, there being but two or three really bright specimens of humanity among them. I was pained with the striking lack of intellectual and spiritual development. I consider them vastly inferior to any promiscuous gathering of the same number from the marriage relations.

To counteract this terrible impression which Noyes perceived was oppressing me, he remarked "that the society was poor, had labored under many difficulties, had much to contend with, had to build with such materials as they could get, work with such persons as they could induce to join them, which at first were not of the intellectual and cultivated class, that most of the children were accidents as the society did not like to propagate until the conditions were favorable.

No woman was compelled to have children unless she desired them and few desire to be burdened with children under unfavorable circumstances, therefore he hoped I

would exercise charity and take these things into consideration in my discriminating criticism."

My last visit to the society was more satisfactory; they are rapidly becoming popular, introducing every discovery and improvement as fast as possible. There is nothing gross, sensual or immodest to be seen in any of their movements. The most of them, I believe to be perfectly sincere in their convictions. They are evidently one of the greatest, social curiosities of the age. I understand they have a branch society at Wallingford Connecticut.

VISIT TO THE SHAKERS.

I have taken great pains to visit the different societies or families of Shakers; to observe the workings of their social and religious system of entire exclusion from the sexual and conjugal relations. I must say they are the most eccentric and peculiar people I have ever seen, extremely industrious, neat, cleanly, highly spiritual, having a blind devotion to their religious notions; they believe the harvest of the world has come, that the fruit must be gathered, that the seed time has passed, that the prolific procreations of the age are of the devil and the cause of "all the ills that flesh is heir to," that they are the battery of God, the inspired and chosen ones to shake the world, to destroy the powers of darkness and spiritual wickedness from high places.

Superstition holds them in its iron grasp; with them there is little or no progression; the intellectual, sexual, social qualities are warped, cramped and in a great measure destroyed; still they have some of the most beautiful, central ideas of community life, of holiness and purity of spiritual thoughts and communion.

They believe and practice a spiritual, exclusive godliness; are growing somewhat more liberal; devoting more time to education, agriculture, mechanical improvements and discoveries; trying to develop what they call an agricultural and mechanical godliness.

It is a singular coincidence that they who so thoroughly ignore the procreative and generative functions in man, should devote the greater share of their time to the perfective development and multiplication of seeds and germs of vegetable life; improvement and increase of stock, plants and fruit.

They are making wonderful discoveries, vast complicated improvements in social, agricultural and zoological science; they claim the heavens are generating through them the immortal seed of the church of Christ, which must come the second time through woman and has already begun to appear through Ann Lee their founder, an inspirational fountain.

Their cleanly and industrious habits are rapidly enriching them. Their hospitality, charity and intense sympathy and magnetic intercourse with the world through their ever reliable business transactions in the sale of their seeds, fruits and mechanical products, are magnetically affecting the globe and the very soil of the earth as well as all departments of society.

Their graceful, curious, complicated movements in their simple worship, where they mingle and blend their sexual magnetism in orderly movements, marches and countermarches, and circular evolutions, are wonderfully adapted to harmonize, strengthen and perfect them and supply the necessity of a more intimate, sexual intercourse.

Their ardent, peculiar customs and usages have in a measure repelled the world and brought them into contempt and ridicule. They have many silly and foolish notions and ridiculously absurd ideas in regard to man and his relations. It is impossible to grow wheat without chaff.

The leading spirits among them, elder Frederick and others remarked to me that they had outgrown all their old ideas and publications; wished they were extinguished that they might start anew, free from trammels, usages and notions. They are becoming a progressive people.

Their women are far less vigorous and healthy than those at the Oneida community. The men quite the reverse. I found many superior spirits among them, many excellent children that seemed to be happy and well cared for.

FREE-LOVE SPIRITUALISTS.

I have carefully observed in all parts of the Union the practical effects of the spiritual, promiscuous, free-love philosophy on the health and social condition of its devotees and am preparing a work with numerous illustrations and a multitude of anecdotes, richly illustrated; of sights

scenes and astounding disclosures from observation and experience among them, which the reader will do well to procure as it will be most amusing, instructive and intensely interesting.

I am determined to probe this matter to the bottom; to thoroughly understand the first principles of social science. I believe the science of the mind of man and his relations including the origin, laws and destiny of life is the soul of science and key to all truth and intend to devote my life, talent and energies to the critical study and truthful discussion of the principles of practical science, which lie at the foundation of all perfectibility and progressive social happiness.

CHASTITY.

No propensity is so necessary as the sexual instinct; the proper exercise of none more delightful and beneficial; while its excess, even in a state of wedlock, depresses the spirits, relaxes the fibres, weakens and exhausts the whole frame, and this general decay of the system is attended by a train of symptoms of the most distressing character, ending in premature death.

No accurate observer of the human system will deny that the excesses of sexual enjoyment, and the irregularities of the sexual functions, masturbation, &c., are the causes of almost every disease to which the system is liable.

Among all the evils of life, there is not one to be more dreaded than the habit of masturbation or self-pollution. It destroys the strongest constitution; lays the finest intellect in ruins.

Natural enjoyment, in periodical turns, within proper bounds, at the mature age, is as necessary, as premature, excessive, or unnatural gratification is destructive, and the one is as much commanded by the laws of God, nature and man, as the other is explicitly forbidden by the same laws, which we are all bound to obey.

Continued celibacy loads the glands, retards the circulation and occasions fulness and stagnation of all the vessels. Thus excess and abstinence are alike unnatural and hurtful. A temperate enjoyment is the only pledge of health, happiness and longevity.

To every animal but man, nature has set bounds to the exercise of the procreative functions and prescribed the periods of their desire; but to man, as a rational being, and the noblest work of creation, she has given full liberty to enjoy those blissful pleasures continually, guided only by reason and a proper regard for the powers of his system. It gives the highest pleasures of which the senses are capable, and mingles with the sweetest affections of the human heart.

The passion, that liberal herald of our manifestations, and the bright shining emblem of a noble soul and a tender heart, adorned by a brilliant intellect, is also the theme of the novelist and inspires the poet and the artist. Without it the world is a blank and society a chaos.

Love is engrafted by nature in the human breast, the mother-plant of every virtue, the source of every bliss; and its enjoyments are not less pleasing to God than useful to mankind. It is this which draws the sexes to each other, makes each other's happiness the highest earthly consideration and produces feelings of rapture which can only be compared to heaven itself, and which Mahommed, with a fine notion of the human character and its prevailing passion, has made the chief of its unending joys.

Excessive venery produces lassitude, weakness, numbness, a feeble gait, head-ache, convulsions, irregularity of all the senses, dimness of sight, dullness of hearing, insipidity of taste, insensibility to odors, an idiot look, weakness and derangement of the digestive and nutritive functions, spinal disease and general effeminancy.

Coition is useful whenever it is solicited by nature in a healthy state of the system; but at all other times it weakens the faculties. When the seminal fluid has been too long retained in its vesicles, it acquires such a thickness as to make difficult its return into the mass of the blood; then its natural discharge, in conjunction with one of the opposite sex, is proper and even indispensable to a state of health.

After excessive coition with a woman, if she is really beloved, a man is not sensible of lassitude. The joy of the soul increases the strength of the body and all his powers and faculties act in a beautiful sympathy, and rally to recruit the exhausted organs. There is no such action of the recuperative forces with the self-polluter. Every effort

is used to secrete and eject the wasted fluid, and the convulsions suffered by the frame are such as can rarely be remedied.

Fatal and worst of all the terrible consequence of this vice, is that it destroys the sentiment of love; makes the patient fly from the charms and endearments of the other sex, and utterly takes away the disposition and the power to fulfil the object of the marriage state. Man, sunk to a beast, loses the noblest of all feelings, his love for woman; and woman, victim of the same foul desires, is no more accessible to the soft passion, which to her should be a source of such rapturous pleasure; neither longer feels that "beauty has charms to dilate our breasts and multiply our joys."

FLOWERS, THE BOWERS OF LOVE.

Flowers are the expression of the love or sex nature of plants. Solomon arrayed in all his glory with his thousand wives cannot be compared to one of them. The procreative, fruitful qualities of trees generate their divine, creative elements in their tinted, variegated blossoms, celestial, emblematic flowers. These are the sweetest, most spiritual, celestial productions of earth.

The electrical, illuminating sunbeam paints them with magic power, gives them their divine, symmetrical, speaking expressions, their inexpressible, spiritual, emotional attractions whereby they are drawn into each other's soul-embrace, kissing the God of day and creation, morning, noon and eve. How beautifully and effectually they perform their creative functions revelling in amorous and sexual delights, unspeakable, inexpressible loves, from their inmost being.

One beholds infinite variety and beauty of form and expression in all the passional attributes of flowers.

The experienced, practised eye of the horticulturist can readily detect their sex nature.

For many years the author of this volume studied their living instincts, habits and peculiarities; his youth was devoted to gardening, fruit growing, and stock raising. Possessing a sensitive, inspirational mind and temperament he fancied he could hear and understand their language. Many volumes could be filled with anecdotes and poems of their poetic life.

The author is preparing a work with great care, intense thought and critical study on this marvelous, productive department of life.

THE SEX OF FLOWERS.

Male flowers are projective, pointed, sharp featured, elongated, concentrated, focalized.

Females are the exact reverse, flat, broad, open, receptive, absorbing, attractive, magnetic, sweeter and richer, infinitely more fruitful and delicious.

This may be observed in strawberry plants; the male plants yield no fruit but blossom profusely: grow tall and luxuriant; run to vines and multiply rapidly. If the gardener is not careful they will monopolize and exhaust the soil. It is necessary to have but few male plants in a large bed of females.

This seems to be the case with all creeping vines.

HOW TO DETECT SEX IN SEED.

In selecting seeds of melons, squashes and pumpkins it is of the utmost importance to distinguish the male, from the female. The male pumpkin, squash and melon have a protruded, peeky finish opposite the stem; their seeds are almost worthless, except for the purpose of procreating, producing simply vines and blossoms. The female melon, squash and pumpkin have a cavity, a receptive opening, generally in the form of a triangle, opposite the stem; when matured their seeds are extremely prolific, every blossom producing fruit; the seed is wider and flatter than the male seed.

MONOGAMY, POLYGAMY, POLYANDRY.

We find every conceivable variety of sexual relation, existing in the vegetable kingdom, from the union of a single stamen and pistil with two, three, four or almost any number of stamens or several pistils, receiving their pollen indiscriminately from a number of stamens.

Vegetables are monogamic, polygamic and polyandrous. Study the loves and lives of plants and you will find abundant, convincing proof of this; some are promiscuous, any male fecundating any female that requires it.

We see the polygamic relation existing among fowls, seals and other egregious animals in which one male has a harem of several females, who are attracted to him and the equity of the case is determined by the right of the strongest.

We see female animals especially those that produce several young at a litter, embracing in succession several males.

The queen bee, the only perfect female in the hive, has several hundred pair or more drones whose sole office is the fecundation of her eggs, which produce her numerous offspring.

HEREDITARY LAWS.

We have practically studied with great care the curious, procreative and hereditary laws that obtain in the vegetable and animal kingdom and made many interesting discoveries in watching the effectual workings of these fixed laws. While a shepherd, I observed the magic ease by which stock could be improved and the fattening or wool qualities of lambs be perfected.

One ram is sufficient for a large flock of sheep; one bull for a herd of cows; one stallion for many mares.

This is a most extensive and interesting study from the

vegetable upward, through all the innumerable degrees and gradations of generated life.

New varieties of plants can easily be produced or berries, vegetables and fruits improved.

AGRICULTURAL GODLINESS.

Varieties of fruits must be multiplied and perfected.

In the distant future I behold every man, woman and child according to scripture sitting under their own vines and fruit trees with none to make them afraid.

CULTURE OF STOCK.

Men understand the laws of hereditary descent in many respects very well when applied to animals. They have studied them from the earliest ages. The Bible is explicit upon this point.

We see the cunning patriarch Jacob, the third from Abraham, forming the trio fathers of the patriarchs from whom sprang the peculiar Jewish people who have given the world its Bible, oracles, prophets, apostles and Redeemer.

Jacob was cheated by Laban after laboring seven years for his lovely Rachel, having the ugly Leah substituted for his wife. To encourage him to tend his flock seven years more Laban bargained to him all the speckled cattle, bred from the flock but we see how effectually Jacob punished the selfish spirit of Laban by conforming to the laws of procreation; keeping the male and female cattle apart and putting speckled rods in the running water, allowing the male to have constant access to the same, keeping the females away till very thirsty when in season. In this condition he allowed them only to mingle at the water.

As water is colorless nothing but speckled rods could be seen in the twinkling, murmuring, ever-flowing stream, while the thirsty females were under the strong magnetic impression they received; so by repeating the process Jacob brought the vision of the speckled waters before the minds of the females, thus the impression would continue to deepen upon those that had already conceived.

Although Laban changed the condition of the wages ten times, Jacob by his art and science continued to outwit him.

transcending and outlasting all others, around which may revolve other loves in harmony with the prime or pivotal relations.

What all seem to demand for every passion and function is freedom of thought, desire and action in their social and passional relations.

Some men are only capable of single love. Women are more tenacious and exclusive than men. We read more of this in poems and novels than we see in real life. The more varied and expansive the nature, the greater the variety desired. These differences in exclusive tendency or expansive variety extend to the whole character. A genius of great capacity cannot so easily restrain his affections, desires and gratifications.

Theoretically among Christians the monagamic principles of single unions for life is most popular but is widely violated in practice. This is the legal marriage from which divorce is allowed for various causes.

EVILS OF MARRIAGE WITHOUT LOVE.

In my opinion it is a crime of the greatest magnitude to live together and beget children without love, or to compel parties so to live by law or usage. It is impossible to beget healthy and perfect children under such circumstances. It is the duty of all so long as they live together to court and culture each other's love; blend, perfect and harmonize as far as possible. It is easy to change the temperaments and adapt the wonderful elastic nature to almost any condition or peculiar combination.

Persons who mutually desire to separate should be permitted to do so without public condemnation. It is evident that the Creator intended kindred spirits the male and female elements, positive and negative temperaments and qualities to blend together and form one perfect unit, twain in one flesh, in spirit and in truth from their inmost being. This is evidently the most celestial union and produces the most perfect offspring.

CONJUGAL LOVE.

The instincts of conjugality cannot be violated with impunity. The Creator has hedged round the sex love of the natural, selfish man with intense thorny jealousies.

Promiscuous intercourse is a fruitful source of dangerous and deadly diseases. The blood of the race is becoming poisoned with blasting, biting, virus and millions of children are suffering with venereal diseases inherited from their parents and ancestors. There is nothing more degrading and disgusting than promiscuous, unbridled, licentiousness. Nothing could disorganize society so quickly as the destruction of the conjugal relations. This is the holy sanctuary, around which cluster all the domestic virtues, the divine and redeeming attributes of the affectional loves.

PSYCHOLOGICAL LOVE.

Extremes meet; the most degraded and most refined become profligate in love; the most ignorant and uncultured as well as the most sensitive, refined, highly unfolded, spiritualized, run to extremes; the gross and ignorant by uncontrolled passions, the refined and cultured by sensitive, psychological conditions, are magnetically attracted and wrought upon by positive minds.

The shield of the soul is worn away by intense thought and much culture so that the spheres readily blend. These become the media through which mind readily operates both in an out of the form. They are often inspired; influenced to do many things contrary to their better judgment. The more poetical, susceptible and loving the soul, the more readily it yields to temptation; is the more easily soiled.

MUTUAL LOVE.

The sexes mutually feel within themselves a tender and vivid interest in each other, and their devotion and attachments burst forth with the most convincing expressions and attitudes. As each is the sole object of the other's desire, they at last see in nature nothing but themselves; extravagant imagination flings over both all possible excellences; they indulge in intoxicating dreams of beauty and perfection, and each becomes, in the conviction of the other, an absolute divinity. Each, then, values existence solely for the beloved being, and would cheerfully lose even liberty, nay life itself, for the object of idolatry.

Step by step, the dove follows her beloved, and flees from

him with a peculiar grace as he returns. If he remains inactive, she arouses him with gentle taps of her beak and wings; if he withdraws she pursues him, and when he defends himself, a light flight of six steps attracts him again. Thus the innocence of nature contrives these allurements and shows this gentle resistance, with an attractive art, that the most skilful coquetry can scarcely equal.

UTILITY OF COQUETRY.

Well managed coquetry is necessary to the condition and nature of woman. She thereby insures her future happiness and attracts and conquers that frigid or unconscious heart which she so much adores, and which her amorous sympathy is already in possession of.

This natural art teaches her how by strict exertion, to insure success, and she quickly learns to increase her attractions: she studies to cultivate all those agreeable arts and graces which please and conquer. Her first affections are presented to him under the appearance of estrangements, but the maiden, by her coquetry, flies, that she may be pursued by him, and when his love assumes a virtuous moderation, she by her modesty, keeps it alive and burning.

LAW OF NATURE.

It is the law of nature, and not of caprice, for man to be led by the aid of the locomotive, nutritive and thinking organs, and of the reproductive functions, to the attraction of pleasure, affection and love; while woman, under the shield of the same laws, will always conquer and guard herself against every disappointment and treachery.

The languishing of love most generally springs up in soft repose, and if not well guarded, increases in fury. To oppose its ravages, and to subdue these fiery billows, male and female should avoid its piercing darts by flight, by strong bodily exercise, and by turning their minds towards intellectual pursuits, which extinguish these vicious sentiments, and the violent erotic pleasures, at the same time that they produce a revulsion to the other organs.

TREATMENT OF LEUCORRHEA.

Castile suds properly applied and taken as an injection, with rest, recreation, and agreeable magnetism are all that is necessary in the early stages of leucorrhea. The secretions that protect the private parts must not be allowed to accumulate or remain too long as they become poisonous, and attract elements injurious to the system.

If there be any discharge, inject a solution of alum 1 oz. to a pint of water; this will arrest the secretion, harden and strengthen the vagina. A sitz bath for a few moments followed by magnetic treatment is of vital importance. Avoid becoming fatigued and observe the recumbent position as much as possible; apply cold bandages on going to bed; remove all pressure around the waist. The clothes should be loosely suspended from the shoulders.

The use of pessaries is generally injurious. They were used by the Egyptian, Greek, Roman and Arabian physicians, and are still recommended by old practitioners. They are made of gold, silver, wood, cork, sponge, glass, and rubber, and they frequently cause inflammation, ulceration and cancer in the womb. If the abdominal muscles are relaxed an abdominal supporter is indispensable. Unless these supporters fit properly they are worse than useless; they should be made as simple as possible with front and back pads. Tonics, as well as cold injections, should be used to strengthen the general system.

The organs may be restored to their natural position by passing the fingers up the vagina. By continuing gentle pressure the uterus will suddenly emerge to its proper place.

PRURITUS, OR ITCHING OF THE PRIVATE PARTS,

Is sometimes very troublesome; in some cases so severe as to prevent rest day or night.

Treatment.—Take borax one drachm; morphia five grains; water eight ounces; use as a wash; or add a quart of water, to a pound of tar; let it stand two or three days after thoroughly stirring it; use the water as a wash.

Give strict attention to regular periods for their evacuation. In case of constipation eat laxative food, take injections of tepid water, occasional sitz baths a few moments, or a seidlitz powder, or a citrate of magnesia when absolutely necessary.

PASSIONAL SENSIBILITIES.

When in young persons there are unequivocal signs of excessive sensibility, and symptoms of erotic desires of carnal excitement, all enticing books of love and romance, obscene paintings and music of an impassioned and voluptuous nature, must be witheld. Theatres, luxuriant parties, fashionable circles, and every company and place where the softer passions are excited and seductive music and dancing should be carefully avoided.

Love is pure and productive of happiness instead of misery; love then is the embellisher, not the occupier; the counselor and not the arbiter of life; the means of health, hope and felicity, and not of sickness, despair and death.

It inspires the body and purifies the system; cleanses, heals and keeps in working order the mysterious channels of sexual life, removing antagonistic obstacles and foreign matter from the system, that may obstruct the kidneys and bladder reservoir.

Cleansing and counteracting effects of poisonous virus absorb from imperfect and diseased organisms thus ever setting the sanctuary of life in order like a faithful steward and keeper of the sacred temple.

The amative function, or medium of spiritual, electrical, magnetic attraction and repulsion which creates all those exquisite enjoyments, pleasures and emotions arising from intimate sexual communion, is the source of love, life, health and happiness; the most sensitive and delicate point of our being where the very gods stand sentinel at the gates of life, watching with ceaseless vigilance the awakening of creative energies, imparting their inspiration, soul-power and spiritual life, opening an inexhaustible fountain of irresistible emotions, unspeakable pleasure and celestial joys, quickening, animating and inspiring the thoughts of the mind, impressibilities of the heart and sensibilities of the soul, creating the holiest instincts, unearthly aspirations, indescribable impulses, swaying with a magic scepter or wand of love every power of man.

LOVE IMMORTAL.

This is evidently an immortal function, a divine expression of our nature; when rightly cultured, understood and properly gratified it will add infinitely to the happiness of

earth and joys of the conjugal heaven; this function should never be confounded with either of the others except in case of necessity or when offspring is desired; it acts as a bait to the third or progenitive function but may be gratified to any extent under the judicious, vigilant and all-powerful will, without physical exhaustion or injury to health, but a positive benefit, blessing, as an invigorating, vitalizing, magnetic medium of life. It may be spiritually gratified, exercised and legitimately manifested without intimate physical contact or sexual intercourse.

If he that looketh and lusteth, committeth adultery how much more effectually do we fulfil the law of life while looking and loving, blessing and smiling, magnetically feeding the hungry, famished natures around us who are perishing by millions for the bread of life; there is no life so holy as the life of love, "pure and undefiled which casteth out all fear and worketh no ill."

MARRIAGE IN HEAVEN.

This is the new commandment that ye love one another and greet all kindred spirits with a holy kiss, thereby replenish your own nature and feed the soul on the heavenly manna. In the kingdom of heaven they neither marry nor are given in marriage but love as loveth the very God, soul communing with soul, mind with mind, heart linked with heart all in one like drops in the great ocean feeding and being fed, enriched by the aggregate love and intelligence of the whole.

Christ prayed that we might all be one as he, his father and apostles were one. This will be the state of perfect holiness when the green eyed monster, the demon of jealousy shall perish from the earth and the selfishness of man seek its highest expression and gratification in the truest interests of the race and universal good; nevertheless let none misunderstand me.

CONJUGAL LOVE.

God has created the faculty of conjugality which sanctifies the sexual relation and dedicates the third function to the interests and use of one object, exclusive, pure and holy love in this life or so long as this function exists in man or angels.

This subject is destined to agitate mightilythe domestic relations for several generations to come; we leave its discussion for another more appropriate work.

PROGENITIVE FUNCTION.

The progenitive or third function of the sex nature constitutes the procreative power of man, generates the semen, creates zoospermes, enables man to beget offspring with the aid of a suitable conjugal companion; to duplicate himself and multiply his species, even to create a superior intelligence. The gratification of this function to excess is extremely exhausting and injurious to the system; its legitimate and proper gratification relieves, invigorates and strengthens the system by calling into action every power, faculty and attribute of body and mind which like all other actions tends to health and strength.

The fountain must flow out to become pure, wholesome snd sweet; stagnation is death; the inactive talent is lost, extinguished.

This is an active world. To beget offspring is the greatest work of humanity.

LOVE NATURE OF MAN.

Man is gifted far superior to the lower animals in his love nature. By judicious culture and proper restraint he may enjoy the sexual and conjugal delights to any extent without exhaustion through the perfective, compensative law of our being.

Under reciprocal stimulants of spiritual temperaments properly adapted there is a magnetic union established like the circulation of the blood or nervous fluid in the body, through which the love element goes its perpetual round, perfecting life, purging, cleansing, purifying itself, supplying and being supplied through mutual, reciprocal love from the spirit of the blood of kindred hearts and the living inspiration of the divine male and female mind.

HOLY THOUGHTS THE ORIGIN OF LOVE.

All love and life begin with righteous and holy thoughts. All antagonism, disease and death originate in impure, unholy and evil thonghts.

Thoughts are tangible realities generated in the focus of the mind; they are the creators of good and evil, of life and happiness, pain and disease.

The mind partakes of the nature of Deity. All evils may be traced back to their origin in perverted minds. Mind is gifted with creative power; can create good or evil.

ESSENCE OF LIFE.

Every part of the system is strengthened, perfected and beautified by the fluid essence that generates the life germs; when not otherwise exhausted it is a fountain of life and energizing, vital force which acts in every direction, a motive power which infuses manhood into every organ of the brain, and fibres of the body. This living, vital heat must not be exhausted.

Youth is the season of enterprise and action. There is a restless and eager desire for knowledge and a variety of occupations; the constitution is developed by hard exercise and the mind by study.

Love is yet more ideal than actual, more romantic than passional; in the imaginative more than the senses; so the nerve power, the divine energy that reigns in the soul perfects the whole nature.

In woman while the organic action of the ovaries goes on if there is no expenditure of nerve force in sexual indulgence, no fecundation of the ovum and consequently no evolution of the fœtus, her vital forces are expended in mental and physical development and in fitting her for the functions of love and maternity.

HOW TO RESTRAIN THE PASSIONS.

Avoid bad and lascivious companions. Shun the company of the vicious and abandoned, and everything that tends to excite the sensibilities, which are to be regulated and reduced. Avoid sedentary habits and solitary places, if they engender impure imaginations; never read obscene books; seek the company of the wise and moral, and above all, have constant and active employment for body and mind.

On the activity, or the languor and disorder of the organs of reproduction, would appear in a great measure to depend the elevation of genius, the abundance of ideas,

the highest achievments of mind, or their utter debasement and eternal absence.

DANGEROUS RESTRAINT.

Wise laws, in accordance with nature are enacted to prevent too early unions, which impose on the maiden the salubrious duty of chastity before legal marriage; but mothers, not satisfied, frame the most austere injunctions in addition to them, and imprudent are the restraints imposed upon their daughters, which, for awhile, dominate over youthful timidity. She cannot advance a step, utter a word, or cast a look, but at the hazard of severe reproof or malignant comment. She is taught, and we may say compelled, to adorn herself in voluptuous attire.

Woman has a vital system larger than that of man, and she has also a larger reproductive system; hence her functions are correspondingly more exciting, and she is capable of greater pleasure than man, then, all that is connected with the passion of love, is by far more essential to woman than to man.

EVILS AND DANGERS OF CONTINENCE.

It is not *continence* but *chastity*, which nature and the laws of society require. *Absolute continence* is extremely injurious to body and mind. The disused organs become diseased and the mind unbalanced, frequently causing insanity, epilepsy, convulsions and many dangerous and mortal ills, which medical experience, statistics, and the asylums of the world confirm.

Judicious sexual intercourse prevents and cures all these complaints. Hence, men and women who, from religious zeal, devote themselves to an eternal chastity, often contract an obligation which is above human power to fulfil. Nature rejects it; and the vital action produces the singular phenomena of *priapomania* (or satyriasis) or of nymphomania; the first causing sexual frenzy in males, and the other the use of horrible means of sexual gratification on the part of females. Frequently this erotic fury is communicated by sight, or by a recital, to very irritable persons who are similarly circumstanced, and is propagated like an epidemic disease. It gives origin to hysteric convulsions and to exstacies of passion which cannot be subjected to the laws of modesty and rules of propriety.

Birds when separated from their mates often die of epilepsy. Love often punishes with death those who will not gratify her demands.

Rachel said to Jacob, "*give me children or I die.*" Cenobites are more exposed than others to cancers of the breasts and uterus. Corroded love deranges all life's forces, magnetic nerve fluids and vital elements of life, and leaves the love nature to starve, stagnate, wither and die of inaction and by its crumbling decay to undermine the foundation of the temple of life; sickens the heart, sinks the spirit, spreads gloom, despondency and despair over every prospect; makes the future look dark as the dungeons of death, turns the mind inward, to gnaw, corrode and destroy itself with nothing to animate, enliven, cheer and inspire; nothing to feed, nourish, brace up and sustain the unhappy victim. Surely it is not good for man to be alone. It is thus that we perceive that MORAL LOVE and the union of the sexes by the bonds of marriage, are adapted to, and expressive of a primary *Institute of Nature*—THE PERPETUATION OF THE HUMAN RACE.

EFFECTS OF FIRST FECUNDATION ON PROGENY.

The man who first deflowers a woman leaves an indelible and most lasting impression upon her whole organism, which will affect in proportion to the intensity of her sensibilities, all her offspring. His electro-psycho-vital magnetism will affect every child. It would be impossible for her to become entirely free from his influence.

Men prize virtue beyond all price, for this reason most men desire to raise pure stock and nothing unnerves and unmans a man so quickly as jealousy, the horrible suspicion that his wife is untrue and his darling child is not his own.

If a woman becomes impregnated by one man and then cohabits constantly with another during her pregnancy the child will resemble the second man rather than the father. This will surely be the case if she is fond of the caresses of the latter. Where a man is absent from his wife during the period of gestation the child is almost sure to resemble the father. A child will resemble its amorous father who keeps a constant connection with his wife during pregnancy.

ABSOLUTE CONTINENCE.

An absolute and forced continence, will surely be attended with the most deplorable results.

The horrible examples of all orders of monks and nuns, and of the Roman Catholic clergy, give ample evidence, with hardly an individual exception, of the continual torments of celibacy, and the various sensations and ideas experienced by all of them during the frequent occurrence of voluptuous delirium.

The furious instinct increases as years advance, and this forced continence produces through all the system a keen sensibility, or rather a vehemence, never before felt.

The reproductive organs, by privation and inactivity become diseased and irritable to excess. The stomach is much impaired; the pulsation of the heart is powerfully affected, and the nervous system greatly excited. The poor victim falls at last, into deep despondency and despair. She is seized with a horror of life, which leads her, finally, to utter ruin and death. Marriage alone will put an end to this awful state.

In the extravagance of passion, suicide is often contemplated, and understandingly executed. Look at canary birds; when separated from their females, and they can see them without being able to reach them, they sing continually, and never cease till their distress is terminated by an attack of epilepsy.

Be it, then, remembered that the period of the greatest reproductive ardor, is that of the highest mental excitement, and that the dominant passions of a burning nature will interfere with the operations of the intellectual faculties, so that many young women become insane, either from erotic excitement, or from the love, even of the beings of their own imagination.

THE NECESSITY OF A SETTLED STATE OF LIFE.

Marriage is man's natural state after puberty, and to woman it is an indispensable requisite. She was created of him and for him, young and handsome, mature in age, strength, and nature; and to him she was given, adorned with all those graces and charms which remind him and her of the imperative laws of mutual delights and those of procreation.

The early ripeness of this appetite proves it to be the intention of Providence that people should early settle in matrimony, and exercise those gifts which reproduce their equals.

Late marriages are not eminently happy, and this is a truth too important to be neglected. As to young women, it is certain that the happiest effects must result from early matrimony, and especially to those of a voluptuous, sanguine temperament.

Wives and husbands should be chosen, not in accordance with the state of wealth and fashion, but in compliance with the salutary characteristic laws of life and nature; we mean, of body and mind; on the principles of righteous judgment, and truths connected with physiology, so that their union may be happy and crowned with perpetual bliss; their progeny healthy, vigorous, and endowed with rich gifts in body and mind.

DESIRE AND LOVE.

"Beware, young man! Beware of the allurement of wantonness, and let not the harlot tempt thee to excess in her delights.

"The madness of desire shall defeat its own pursuits; from the blindness of its rage, thou shalt rush upon destruction.

"Therefore give not thy heart to her sweet enticements, neither suffer thy soul to be ensnared by her enchanting delusions.

"The fountain of health, which must supply the stream of pleasure, shall be quickly dried up, and every spring of joy shall be exhausted.

"In the prime of thy life, old age shall overtake thee; Thy sun shall decline in the morning of thy days.

"But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

"The whiteness of her bosom transcendeth the lily; her smiles are more delicious than a garden of roses.

"The innocence of her eye is like that of the turtle dove; simplicity and truth dwell in her heart.

"The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

"Shut not thy bosom to the tenderness of love; the purity of its flame shall ennoble thy heart, and soften it to receive the fairest impressions.

WOMAN, WIFE, MOTHER.

"Give ear, fair daughter of love! to the instructions of prudence, and let the precepts of truth sink deep in thy heart; So shall the charm of thy mind add elegance to thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

"In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth to thine ear the meaning of their looks. Ah! hear with caution their seducing words, guard well thy heart, nor listen to their soft persuasions.

"Remember thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and recompose his care with self endearments.

"Who is she that winneth the heart of a man, that subdueth him to love, and reigneth in his breast?

"Lo yonder she walketh in maiden sweetness, with innocence in her mind and modesty upon her cheeks.

"Her hand seeketh employment, her foot delighteth not in gadding abroad.

"She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

"On her tongue dwelleth music, the sweetness of honey floweth from her lips.

"Decency is in all her words, in her answers are mildness and truth.

"Submission and obedience are the lessons of her life, and peace and happiness are her reward.

"Before her steps walketh prudence, and virtue attendeth at her right hand.

"Her eyes speaketh softness and love; but discretion with a sceptre sitteth on her brow.

"The tongue of the licentious is dumb in her presence, the awe of her virtue keepeth him silent.

"When scandal is busy, and the fame of her neighbor is tossed from tongue to tongue; if charity and good nature open not her mouth, the finger of silence resteth on her lips.

"Her breast is the mansion of goodness, and therefore she suspecteth no evil in others.

"Happy is the man that shall make her his wife; happy is the child that shall call her mother.

"She presideth in the house, and there is peace; she commandeth with judgment, and is obeyed.

"She ariseth in the morning, she considereth her affairs, and appointeth to every one their proper business.

"The care of her family is her whole delight; to that alone she applieth her study, and elegance with frugality is seen in her mansion.

"The prudence of her management is an honor to her husband, and he heareth her praises with a secret delight.

"She informeth the minds of her children with wisdom, she fashioneth their manners from the example of her own goodness.

"The word of her mouth is the law of their youth, the motion of her eye commandeth their obedience.

"She speaketh, and her servants fly; she pointeth and the thing is done.

"For the law of love is in their hearts, and her kindness addeth wings to their feet.

"In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.

"The troubles of her husband are alleviated by her counsels, and sweetned by her endearments; he putteth his heart in her bosom, and receiveth comfort.

HUSBAND.

"Take unto thyself a wife, and obey the ordinance of God, and become a faithful member of society.

"But examine with care, and fix not suddenly. On thy present choice, depends thy future happiness. If much of her time is destroyed in dress and adornments; if she is enamored of her own beauty, and delighted with her own praise; if she laugheth much, and talketh loud; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as

the sun in the firmament of Heaven, turn thy eyes from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of imagination.

"But when thou findest sensibility of heart, joined with softness of manners; an accomplished mind, with a form agreeable to thy fancy; take her to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

"Oh cherish her as a blessing sent thee from Heaven. Let the kindness of thy behavior endear thee to her heart.

"She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

"Oppose not her inclination without cause; she is the partner of thy cares, make her also the companion of thy pleasures.

"Reprove her faults with gentleness, exact not her obedience with rigor.

"Trust thy secrets in her breast; her counsels are sincere, thou shalt not be deceived.

"When pain and sickness assault her, let thy tenderness soothe her afflictions; a look from thee, of pity and love, shall alleviate her grief, or mitigate her pain, and be of more avail than many physicians.

"Consider the tenderness of her sex, the delicacy of her frame, and be not severe to her weakness, but remember thine own imperfections."

PROSTITUTES OF NEW YORK.

We find all classes in New York from the lowest and coarsest to the most refined and beautiful, corresponding to every grade of society besides a very large class of private courtezans.

Many young women pretend to follow elegant trades, arts or professions to conceal their regular business and keep up a show of respectability. We find many fashionable wives of men of small income, of this character.

It is impossible to prevent prostitution under the present social system; all we can hope to do is to improve the condition of its victims; bad as their condition is, many married women are worse off than they.

THE WOES AND SORROWS OF PROSTITUTES.

Most prostitutes have a tale of woe, sorrow or disappointment, of blighted affection. Certain causes which have conspired to bring them to this condition apparantly justified them in taking this step. Most of them have lost confidence in themselves and humanity. They are very impressible, sensitive, magnetic, impulsive, emotional and easily affected by surroundings; they consider that society has wronged them: they were brought into the world without their consent; find it extremely difficult and almost impossible to gain a livelihood by any of the legitimate channels, open to them.

After repeated trials and much struggling to appear respectable and supply the necessities of their being, they have finally yielded to the soft words and flattering magnetism of some pretended friend; they began a life of shame in secret, at last openly peddled their virtue upon the street.

CRUELTY OF SOCIETY TO WOMAN.

Once a woman has taken a false step, society cruelly kicks her out, robs her of all that is worth living for her,

good name; brands the seal of eternal infamy on her brow; curses all her posterity as bastards, and their mother as an abandoned wretch, who is not fit to live.

CHRIST'S EXAMPLE REGARDING PROSTITUTES.

Our dear Lord and Savior did not treat them in this wise; his most intimate female friends were selected from among prostitutes; he did not disdain to associate with the woman who had five husbands and was then living with a man, who was not her husband; he did not condemn the woman, taken in the very act but said unto all "let him that is without sin cast the first stone;" then stooping down he wrote *pardon* for woman with the finger of God on the bosom of the very earth. "Go thy way and sin no more." When will Christians learn to follow His example; extend the hand of charity, sympathy and encouragement to these poor, unfortunate creatures, who have enough to bear without making their burden worse.

VIRTUE AND SCANDAL.

The ears of society are open to scandal. Though a maiden's virtue and character be as pure as the driven snow, white as the garments of saints, yet she is assailed with the storms of scandal at every turn; cruel insinuations and surmises which grow into reports; her good name gradually fades; her opportunities and prospects are blasted; her society is avoided by those she loves best; the advertisement draws about her those that seek her ruin

She stands like a wall of adamant perhaps for years, though assailed day and night with flattering importunities, solicitations, and the devilish art of the magnet c libertine, the foul seducer and destroyer of woman's chastity, who boasts of his powers and attainments, art and influence over her and of intimacy with women he would not dare to speak to; he is ever ready to attack with bitterest venom the character of those who have been fire-proof to his influence and resisted his arts successfully, ever denying him the gratification of his passions; these suffer most at his hand.

This is human nature; men do not speak ill of their bosom companions.

TO THE FEMALE SEX.

WEAKNESS CONTRACTED BEFORE MARRIAGE.

There are diseases of the female sex of so delicate a nature, and the causes of which are of such a character, that both are too often wholly concealed, though the consequences are indescribably dreadful, and generally vividly depicted on the countenance. This fact alone is a sufficient excuse for a full and accurate treatise on a class of derangements and disorders, unhappily too common, which are produced by ignorance, and the unnatural indulgence of the passions.

Nature has provided in a state of wedlock for the enjoyment of the passion of love, upon which depends the continuance of the human species and she has given to that enjoyment, the highest degree of sensual pleasure. Nothing can be more pleasing to both sexes than the legitimate indulgence of this propensity.

But in the female sex, more tender, delicate and sensitive than the male, with a more excitable temperament and stronger power of the imagination, there is an abuse of the passion of love, involving no unchaste act, no immodest abuse of the organs, no frictions of onanism or self-pollution, but which is still more destructive to the virginity of the soul and that purity which is required by religion, and which is necessary to health, long life and happiness.

> "Love of a man's life, is a thing apart;
> 'Tis woman's whole existence."

Teir passions are at the same time, to a greater degree, under the influence of their own consent and desire, and they have the power of enjoying all the enchantments of lasciviousness, and venereal pleasure, solely in imagination, without either contact with man or a self-polluting action; they find a platonic love impossible, for, except with persons of a very different age, or a near relation, the imagination is expanded in carnal visions, and every attachment and affection has with these the power of sexual love, so that often they give way to these amorous impulses, among their

own sex, and even by themselves, so that their own vivid and strong sensibilities plunge them into a vortex of self-destruction.

Ladies of refined education and elegant pursuits, with minds highly cultivated, and nerves of extreme sensibility, brought up in luxury, with every thing around them ministering to the natural impulses of an excitable temperament, are the most likely of all others to fall a prey and be the victims of this species of self-indulgence, and to suffer from it, evils hardly less awful than those which attend the act and habit of musturbation itself.

It relaxes and enervates the mind and all the intellectual faculties; ruins the complexion, makes the patient pale, swarthy and haggard; occasions a loss of tone, exciting disease of the organs of generation, and tends to a long train of hysterical and consumptive complaints.

The sympathy of the system irritates and inflames the parts within the pelvis, and produces shooting pains in the lower part of the body. It draws away the moisture of the skin and muscles and produces barrenness, that dread and woe of matrimonial life; causes an indifference to natural and healthful enjoyment of the pleasures of Venus, and in time a total inaptitude or inability to perform the act of generation itself.

Virgins, who indulge thus eagerly in lascivious imaginations, will soon fall into the active abuse of their own bodies and destroy that badge or sign of chastity which once lost can never be recovered. With what terror must they approach the nuptial bed, when they reflect that their virtue upon the first encounter, is liable to suspicion that may never be removed.

The physiognomy, the faithful mirror of the soul and body, gives the first indication of internal disorder. A fine complexion and a plump, well rounded figure are the first to disappear; a leanness succeeds, the skin becomes rough, the eyes lose their brilliancy, and by their dead languor, indicate disorder in the whole frame; the lips lose their hue of rich vermilion, the teeth their whiteness, and the whole system is marked with premature decay. We often see females who were well proportioned, become crooked by a bending of the spine. That this is most generally the result of voluptuous, secret indulgence, is well known.

Let the young reflect upon the miserable effects of exces-

sive and unnatural indulgence; let them learn that the laws of purity and chastity of mind, as well as person, are founded on principles of physiology.

FUROR UTERINUS — NYMPHOMANIA.

As in man, the loss of the fluids in women, in sexual pleasures, weakens the system, though the effect is less, perhaps, because the fluids are less elaborate than the seminal fluid in man; but as the nervous system of women is more delicate and sensitive than that of men, so do amorous thoughts and emotions weaken and derange them more frequently, producing involuntary and powerful emissions of the fluids, causing more violent spasmodic diseases than in the male sex.

The influence of Venus can only be avoided by sudden flight, or the presence of Minerva.

The worst disease resulting from erotic excitement, and from the love even of the beings of their own imagination, is nymphomania. There are many virtuous and modest women subject to it. The women, whom celibacy renders most liable to it, have been observed to be of small stature; the skin is dark, the complexion ruddy, the mammæ quickly developed, the sensibility great, and the catamenia considerable.

At the very commencement of puberty, and in the endeavors of a young maiden to observe absolute continence, are generally found causes which produce the symptoms of this disease, which symptoms soon develop themselves in the most aggravated forms.

In women suffering from this disease, there is often some degree of melancholy; the eyes roll, the cheeks are flushed, the bosom heaves, and every gesture exhibits the lurking desire, and is enkindled by the distressing flame that burns within; the language is most lascivious, and the gestures very indecent. They invite men without distinction and abuse them if they repel their advances.

May parents and guardians, and the sensible youth of the fair sex, profit by these awful revelations of truth, and may the knowledge and instructions herein given be faithfully considered.

MENSES.

In this country it usually begins at the age of thirteen to sixteen and terminates at about forty to fifty. These two periods are the most critical in the whole life of females, and the strictest care is then necessary, as their health and happiness and even their life may depend upon their conduct at these times. At the proper period of menstruation much depends upon proper management. Severe labor and exposure to cold, or a damp, unhealthy atmosphere are too dangerous to be hazarded. In some females the menses are extremely irregular; some have them twice a month, without injury to health, while others do not have them once a month.

When the discharge is immoderate, the patient should be kept quiet and easy in body and mind. If the discharge is violent, she ought to lie in bed, with the head low, and live upon a slender diet. A weak and cold decotion of Peruvian bark is beneficial, and a pinch of alumn, pulverized and dissolved in water, may be taken two or three times a day.

As an immoderate discharge of the menses is caused by a sedentary life, and want of proper exercise, not less than by mental excitement, it is common among the rich, but very seldom does it affect the poor, who exercise much, live sparingly, and are free from fashions, luxuries, and fancy wants. It is also occasioned by the use of too much salt, high seasoned food, spirituous liquors, stimulating, physical and moral causes, violent agitations of the mind, losses, gains, fear, anger, grief, &c. Too much exertion may be as hurtful as too little.

SUPPRESSION OF THE MENSES.

Should this necessary fluid be suppressed, except in cases of pregnancy or lactation, when the superabundant fluids are used in gestation, or for the infant's nourishment, means must be immediately used to restore it. When females have arrived at the proper age for the appearance of the menses, they should be indulged with free exercise,

fresh air and lively company, instead of being confined to the house.

The delicate constitution and fine texture of the nerves in females, give them a sensibility, a promptitude of expression superior to those of the other sex. While they are rendered objects of our affection and esteem the peculiar structure of their frames, subjects them to painful and critical vicissitudes, affecting not only their health, but their temper, and entitling them to our sympathy and indulgence.

The first appearance of the menses, in girls, is generally preceded by a sense of heat and weight, and a dull pain in the loins, hardness of the breasts, headache, loss of appetite, lassitude, paleness of the complexion, sometimes a slight fever, and during the flux, nausea and faintness. When these symptoms are observed, at about the age when the menstrual discharge should appear, everything calculated to obstruct this necessary evacuation should be carefully avoided, and every proper means resorted to, to promote it, such as sitting frequently over the steam of tansey, summer-savory tea, or camomile and drinking these teas.

The diet, at such times, should be regarded with peculiar care. Everything which is cold, or turns sour on the stomach, should be avoided.

Cold is peculiarly hurtful at this period. A degree of cold, which may be borne with safety at any other time, may prove fatal at this, and be sufficient to ruin the health and constitution, producing the incipient symptoms of a confirmed consumption. The mind should be kept quiet, easy and cheerful, free from all excitements, such as anger, fear, grief and other passions, which occasion obstructions often incurable.

It is the duty of mothers and those intrusted with the education of young ladies to instruct them early in life, in the conduct and management of themselves, at their critical period. Ignorance of, or inattention to what is hurtful or beneficial at such times, may result in misfortunes and diseases, perhaps, during life, which a few sensible lessons and moral instructions, from an experienced matron, might have prevented.

CHLOROSIS, OR GREEN SICKNESS.

This is an obstruction or morbidness of the womb-vessels, by which young ladies especially are the sufferers, at the time of their puberal development, or when their courses begin to flow.

The most marked symptoms are felt in a general heaviness of the whole system, fatigue in the least exercise, palpitation of the heart, pains in the back, loins and hips, flatulency, acidities in the stomach and bowels, sickness and nausea at the sight of proper food; a preternatural appetite for chalk, coals, bricks and other articles of a hurtful and improper nature.

In this disease, generally, the flux, instead of being of a healthy vermilion, blood-like color, is pale, yellowish, black, curled and very offensive to the smell; it is putrid and infectious. The complaint is caused, from stifling or suppressing the calls of nature at this vernal season in woman's life.

Every fibre and vessel of the genital system is now filled with a procreative liquor, which excites in the private parts a powerful and involuntary irritation, strongly soliciting a discharge of the fluid by sensual embraces. These being forbidden to the maidens, and often denied to married ladies, for prudential causes, or just motives, the prolific liquor is forced back upon the stomach and affects the whole viscera, vitiating the catamenia and choking the perspirative vessels, whereby the venal, arterial, and nervous fluids become stagnant and the whites and dropsical humors, pervade the whole body, and consign the patient to a rapid consumption. In this manner thousands of women are hurled to the tomb in the blossom of life. Better would it be for parents and guardians, who have charge of young females afflicted with this disease, to suffer them to join without delay in the marriage bonds with those they love. Whenever a prospect of happiness can be reasonably hoped for, the bridal ceremony should not be delayed longer than necessary.

The law of nature is the first, after God's, to be obeyed and to shun or delay its observance, by having recourse to an insufficient treatment or remedy, is criminal.

HYSTERIA AND HYSTERICAL EPILEPSY.

An attack of hysteria is generally characterized by yawning, stretching, a variable state of mind, or extravagant caprices, tears and laughter without cause, fluttering and palpitation, with flatulence, fainting, loss of sensation, motion and speech, death-like coldness of the extremities or of the body generally, also muscular rigidity, and convulsive movements.

Hysterical epilepsy may likewise take place, the paroxysms of which are sometimes preceded by dimness of sight, pain in the head, ringing in the ears, flatulence of the stomach and bowels and palpitation of the heart. During the fit, the patient falls upon the ground, and rolls about; the muscles of the face are distorted, the tongue is thrust out of the mouth, and often bitten; the eyes turn in their orbits; she cries or shrieks, emitting a foaming saliva and struggles with such violence that several persons are required to hold her. After a time the patient recovers, with yawning and a sense of lassitude. This kind of disease will be cured by marriage and connection.

FLUOR ALBUS OR WHITES,

Is generally caused by a debility of the body, proceeding chiefly from indolence, excessive use of tea and coffee, or living upon a weak, watery diet. Violent passions, sudden fear and afflictions will bring it on. Many females have a periodical flux, instead of the menses, which is attended by a sensation of weight in the loins, cloudy urine, a loathing for some things and a longing desire for others.

The effects of this disease are dropsy and consumption, if timely relief is not given. The patient feels acute pains and a burning sensation in the private parts, especially in walking, and in emitting urine, and there is often a falling of the womb. The patient should take as much exercise as possible. Herbs, acids and fruits must be avoided and by no means should the patient remain long in bed. In cold weather, we would recommend a warm bath and frictions, which will be found to possess singular virtue.

Some feel at this moment, inconceivable ecstatic raptures, and very strong voluptuous sensations; others appear entirely insensible, while others experience a sensation which is very painful. At the instant of conception most women feel a universal tremor, continued for some time, accompanied by a voluptuous sensation.

Many women after they are pregnant, become very much altered in their looks, and have irritable feelings, inducing a disposition of mind, which renders their tempers easily ruffled, and inciting an irresistible propensity to actions and wants, of which at other times they would be ashamed. The features acquire a peculiar sharpness, the eyes appear larger and the mouth wider than usual.

After the fourth month, the womb rises gradually from the cavity of the pelvis, enlarges the belly, and pushes out the navel, hence this protrusion has been considered one of the most certain signs of pregnancy, in the latter months.

BARRENNESS,

Sometimes happens from a miscarriage, or violent labor injuring some of the genital parts. One of the most frequent causes is the suppression of the menstrual flux. Many causes arise from various diseases incident to these parts, by which the womb or ovaria may be rendered unfit to receive or retain the male's seed. It often happens from universal debility and relaxation, or a local debility of the genital system, caused by lasciviousness, or irritation or disease, and these parts having lost their tone or contractile power.

It is universally acknowledged that those women who bear children usually enjoy more certain health, and are much less liable to dangerous diseases, than those who are unmarried, or who prove barren.

OF DISEASES DURING PREGNANCY.

It is in consequence of the grossness of the essences at the time of conception, and from future developments in the embryo, and from the jarring elements caused by the

disproportion in the constituent parts of the male and female seeds in their primary qualities, that vomiting, pains in the head and stomach, and fainting arise. These symptoms are not only attended by great debility and depression in the whole nervous system, but they frequently produce hereditary diseases and dreadful consequences to the infant offspring.

OF PARTURITION.

This is a natural, progressive expulsion of the fœtus from the womb. After seven months of pregnancy, the fœtus has all the conditions of breathing and exercising its digestion; hence it may then be separated from its mother, and change its mode of existence. Childbirth rarely, however happens at this period. Most frequently the fœtus remains in the uterus the full period of its gestation, and does not pass out of this organ till after the revolution of nine months.

Nothing is more curious than the mechanism by which the fœtus is expelled. In a natural labor, and where there is no derangement, everything happens with wonderful precision; all seems to have been foreseen, and calculated to favor its passage through the pelvis, and the genital parts.

The physical causes which determine the exit of the fœtus are the contraction of the womb, and that of the abdominal muscles. By their force the *liquor amnii* flows out (called 'the breaking of the waters'); the head of the fœtus is at first confined in the pelvis, but soon it goes through it, and passes out by the valve, the folds of which by distention disappear. These different phenomena take place in successive order within a certain time; they are accompanied with pains, with swelling and softening of the soft parts of the pelvis and external genital parts, and with abundant mucous secretion in the cavity of the vagina. All these circumstances favor the passage of the fœtus.

QUALITY AND USE OF THE SEMEN.

The semen is formed from the essence of every faculty. The very spirit of the blood enters into the composition

and organic structure of every zoosperme, but when not required for this purpose by a drain upon the system for this source, it is taken up through a thousand channels into all departments of the living tissues, fibres and nerves, to quicken, animate and inspire, beautify, adorn and strengthen the entire man; it gives clearness and brilliancy to the eye, gloss and polish to the hair and skin, life to the blood, and sensibility to the nerves, magnetism to the muscles, force and energy to thought and action.

Nature sacrifices everything for the offspring. It takes the finest and purest elements of every creature to reproduce its kind. Many insects die in the procreative act in yielding up their life to the new germ, thus we behold an economical, compensatory law, working perpetually through all things.

IGNORANCE OF THE SEX NATURE.

Ignorance of the nature of the procreative functions, causes the greatest evils that afflict the age in which we live; it is sapping the foundation of the very race, obliterating every trace of divinity from man. Secret vice, lustful self-pollution, suicidal destruction of the highest gifts and the brightest ornaments of humanity are the order of the day.

AMATIVE AND PROCREATIVE FUNCTIONS IN ANIMALS.

In animals the procreative and amative functions are almost inseparably blended together, the amative acting chiefly as a bait to the procreative functions.

MAN GIFTED FAR ABOVE THE BRUTE.

God has gifted man far superior to the brute in this respect; his more perfect complex combination of powers enables him to control his passional instincts and rule his own spirit and he who can do this is greater than he that ruleth a nation, for by so doing he will lay the foundation of the greatest empire.

Who can compute the extent of individual influence through the endless ages of eternity, acting through all the ramifications of his descendants when thus perfectly generated?

PERPETUAL ENJOYMENT OF THE AMATIVE RELATIONS.

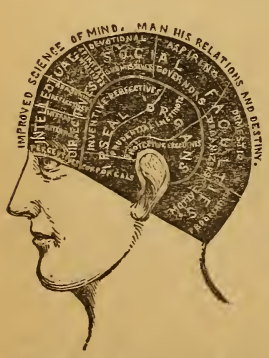
Man is capacitated to enjoy the amative relations perpetually; has the will to control the progenitive functions at pleasure thus saving the blood and stopping the leak that sinks so many ships on the ocean of life. Look where we may we see but the wrecks of humanity; all men are diseased chiefly through violation of sexual laws.

This is the very citadel of life; when consistent with itself is an impenetrable fort of life and health, a generator of powers capable of repelling any known disease, of rebuilding and redeeming the temple of existence and imparting ceaseless emenations to others. All this needs practice, culture, discipline, careful and judicious management which we cannot fully discuss in this treatise. A word to the wise is sufficient.

The reader should obtain the author's large, illustrated, more elaborate and scientific work called the "Domestic Medical Counselor," published by the "Mutual Benefit Publishing and Manufacturing Company;" sold only by subscription through traveling agents.

The author would be happy to hear from interested persons. Address DR. WICKES & Co's.,

PHRENO-MEDICAL COLLEGE, Newark, N. J.



EGYPTIAN MODE OF APPLYING MEDICATED MAGNETISM.

FOR EXPLANATION SEE THE AUTHOR'S NEW SYSTEM OF PHRENOLOGY.

Know and be true to thyself.

PHRENO-MEDICAL EXAMINATION AND CHART.

PHRENOLOGY shows what FORMS of HEAD indicate special TRAITS OF CHARACTER. It puts the finger of TOUCH—of absolute KNOWLEDGE—on these cerebral Organs and Conditions which indicate and measure the mental powers. Conjoined with Physiology, it covers the entire ground of man's ORGANIC Relations, including HEALTH, its Laws and Restoration. It thus embraces the whole cycle of HUMAN LIFE AND SCIENCE, and is, therefore, as far above all other subjects of study as man is above beast and thing, and as much more *Practically Useful;* for it goes right home to the very heart's core of *Life itself*, in all its ever-varying interests and relations—material, social, moral, and intellectual. By analyzing each mental faculty, and pointing out its right and wrong action, it teaches one and all *wherein they err*, and *just how to live*—the very highest species of knowledge. All will learn in these Lectures new lessons of *Themselves*, of *Human Nature*, of *Mental Philosophy*, and of *Universal Truth;* besides being prompted to lead a higher, nobler, truer human life.

A CORRECT PHRENO-MEDICAL EXAMINATION

Will teach, with scientific certainty, that most rare and useful of all knowledge—*Ourselves;* our defects, and how to obviate them; our excellencies, and how to re-increase them; our Natural Talents, and thereby in what spheres and pursuits we can and cannot succeed; show to what imperfections, excesses and errors we are naturally prone; direct, *specifically*, what physical functions and mental faculties we especially require to cultivate and restrain; furnish an unerring guide to self-improvement and health; show, in *detail*, how to develop, improve, and make the most of whatever original gifts we possess; disclose to parents their children's innate dispositions, capabilities, defects, natural avocations, predispositions to disease, with preventives, and the means of improvement, and the best mode of government especially adapted to each; enable business men to choose reliable partners, customers, and confidential clerks; mechanics, apprentices having natural gifts for particular branches; shipmasters, good crews; and the friendly, desirable associates;

guide matrimonial candidates in selecting life companions especially adapted to each other; show the married how to conform to and conciliate each other; and can be made the *very* best known instrumentality for promoting personal development and happiness, and conducting the education of children.

In short, Phrenology embodies the whole science of HUMAN LIFE, which a correct examination applies to the best means of developing the individual examined, down even to the management of his every day actions and feelings. Then, are not correct, reliable examinations worth a hundred-fold their cost? Will not the knowledge of a child's character it imparts to parents be worth a thousand fold more than the same amount expended on its person? By spending more, relatively, on the *mind* and its improvements, and less on "outward adornings," mankind might greatly promote their advancement in perfection and happiness.

Professor Franklin has consecrated his entire *life* and talents to study, application, and promulgation of this man-improving science. His aim is to *improve* every one who comes under his hands. He makes *thorough* work, and carefully *studies* every head, comparing and compounding all the faculties, and the marking, in every chart, what faculties require special culture and restraint. He will show every applicant how to correct at least one fault, and develop one latent excellence, the value of which Astor's millions cannot equal. Nor is it possible to expend money as advantageously as in obtaining this kind of knowledge.

FULL WRITTEN OPINION.—To render his descriptions and advice more serviceable, he employs reporters to take down every sentence and word as he utters them. This perpetuates every shade of character and item of advice, so that its reperusal will reimpress every suggestion, and render it a safe guide to self-improvement and the management of children. As a written legal opinion is worth much more than an oral one, so one complete and written out phrenological delineation of character —recording and perpetuating all—is incomparably superior to a verbal description and chart. He also furnishes written abstracts or summaries, taken down as he proceeds.

As favorable an opportunity to secure his professional services is not likely soon to occur again, so that, since his stay is short, especially since, usually towards its close, after the USEFULNESS of advice comes to be appreciated, his rooms are apt to be crowded, an EARLY application is desirable. He can attend to families during the day, and on the evenings not appointed to public lectures at his suite of rooms.

There are three primitive temperaments that determine the quality and tendency of individuals — the vital, mental, and motive. These lie at the foundation of all character and spheres of use. There are infinite, innumerable varieties of combinations and shadings of temperaments, which indicate the shades, degrees of quality, tendency, and predisposition of individuals.

We designate these variegated shadings of temperaments by names indicating their peculiarities: for instance, there are many varieties of the vital temperament, which are indicated by strong, vigorous vital organs, round, full cheeks, indicating good digestion; large full form, chest, and trunk, indicating a healthy and vigorous development of the internal vital organs. This condition may verge to the sanguine, ardent, earnest, impulsive spheres, indicated by florid countenance, betokening the predominance of hot, scarlet blood; in such the heart rules the head; the feelings, passions, emotions control the mind, mould and sway the character. If the hair is fine, complexion clear, transparent, and the blood mantles and glows upon the cheeks, the eyes clear, brilliant, the voice shrill, clear, and forcible, full of fire and divine magnetism, the individual is exquisitely wrought, is possessed of intensely delicate and fine sensibilities, will be warm, ardent, fervent, sweet, lovely, and lovable in all that emanates from the soul, heart, interior life, inclined to cling and form the most intimate relations, and interblend, inweave, impart, impregnate, and inspire others with the magnetism of love, the spirit of the blood; is very susceptible, impressible, easily agitated and kindled into an irresistible divine flame, warming the heart, awakening the sympathies, quickening and inspiring all the sensibilities, calling into vivid play and intense activity the deepest, richest, rarest qualities of the heart and soul; such are predisposed to excess of feeling, to vibrate between ecstasy and agony, to have exquisite sensibilities, suffer and enjoy much. They should not trifle with the affections, nor expose themselves to the rude antagonistic spheres of uncongenial minds; they are ever inclined to rapture or intense grief; are easily wounded in spirit, disappointed in love; their ardent and sanguine natures teem with life, and make the future glow with splendor. The heart is easily fascinated, captivated of such; they are predisposed to diseases of the heart, congestion of the brain, rush of blood to the head, apoplexy, to fearful, raging fevers, to sudden and violent disorders, sometimes to gout, inflammatory rheumatism, dropsy. Their passions burn, drive them to venereal excess, secret habits and indulgences, which derange the sexual system.

Self-Treatment.

Persons having a superabundance of the vital temperament, combined with the sanguine emotional, passional, as described above, should associate with extreme opposite temperaments; with persons the reverse in organism, form, features. They should form habits of industry, temperance, sobriety; avoid obscene literature, temptation,

great excitement, overheating the blood, overwork, and worry. They should be agreeably occupied at some congenial out-door employment; work in the soil and sunlight; associate with the cool, calm, collected, negative, with the slim, nervous, mental, heady, muscular; live abstemiously; avoid stimulants, highly-seasoned, indigestible food; work off their hot, surplus steam; avoid great exposure, sudden change of temperature; be contented, cool, and indifferent; eat less; think, study, and work more; should remember they are predisposed to the gout and other diseases brought on by high living and over-eating.

As the body manufactures vitality, the brain mentality, and the spiritual forces that move and animate the system, they must be trained and disciplined to balance and equalize each other, wed and blend to produce harmony, health, happiness.

The Mental Temperament.

When the mind, brain, and nerves predominate, the individual has a large head, brain, and active, strong nerves, small, compact muscles, slender and delicate vital organs, sharp features, keen sensibilities.

He is inclined to study, think, predisposed to nervous disorders, derangement of mind, ever thinking whether asleep or awake; brain absorbs the energies of the stomach, and exhausts the vital magnetism of the system, the individual loses his appetite, pines and wastes away.

Self-Treatment.

Study and think less; seek the sunlight, fresh air, healthy, congenial associates, society; let the mind ray out into the variegated splendors of nature; drink in truth, the spiritual essence of things; feast the soul on the inspiration of the Infinite. There is a spirit in man, and the Almighty giveth him understanding. The fearful and wonderful nervous system God has woven round the quickened spirit, like an Æolian harp of ten thousand strings, that vibrate to the celestial music of the spheres.

The life of the brain and nerves is thought and inspiration, as that of the lungs is air, the stomach food. The soul must be fed and inspired through the nerves.

Mental Cure.

No medicine can reach the nerves like the spiritual, vitalized magnetism of a congenial kindred spirit of an opposite temperament. All nervous disorders can thus be cured by brisk rubbing, bathing, persistent magnetism. Court and culture an opposite temperament, the vital, motive; will away the disease; shake off and repel disorder, the vampires that prey upon the spirit of the blood; associate with the young, jolly, jovial, vigorous, and happy.

Avoid pork, lard, pastry, and highly seasoned food, care, anxiety, trouble, and worriment of mind; divert the mind from itself, from imaginary ills; avoid drugs and medicines; eat heartily of fruit, berries, cream, light, easily digested food, soups, game, poultry, tomatoes, and unleavened jams; seek the nuptial bowers and the delights of

love; bathe and lave in her celestial fountains; be not greedy of knowledge, hasten not to know all; read and meditate less; recreate, toil, culture fruit and flowers more; throw the mind down through the muscles; work off the intensified mental energies through the affections; travel and divert the mind from woe and imaginary ills; when rested and recruited, you may safely return with zest and vigor to the delights and enjoyments of study, literature, science, and art.

Muscular Motive Temperament.

Those who have this temperament predominating are hewers of wood and drawers of water, ever busy workers. They love to labor; are diligent and industrious; believe in the Greek maxim that there is no excellence without labor; have round, full, active muscles, great locomotive energy, force of character.

This temperament naturally cultivates the executive faculties, which give efficient, executive energy, strong muscular power; in such the organ of motion at the head of the spine, nape of the neck, is generally large; overflowing with intense activity, they are restless and uneasy, unless constantly employed.

They are often dark-complexioned, raw boned; have a rigid countenance, hard, solid muscles; are very enduring, apt to labor to excess; inclined to cramps, disease of the muscles, paralysis, rheumatism, inflammatory rheumatic affections of the joints; when combined with the nervous mental temperament, neuralgia, wandering, shooting pains, palsy, dyspepsia, liver complaint, constipation, and venereal diseases.

Such temperaments should combine with the vital, mixed and happily-blended temperaments, with their opposites in form and features. They should practise the movement cure; use electric vitalized magnetism in all cases; study the dynamic laws of nature; culture all the many muscles in divine harmony, not work too long at one kind of business, thus continually calling out one class of muscles; practise gymnastics in their daily toil: be agreeably employed at some congenial business requiring activity, muscularity.

Drink acorn- or chickering-coffee, boneset or bitter herb-tea; make a free use of the magnet of electricity; shake and work off disease; never give up the ship of life; "whatsoever their hands find to do, do it with their might." Bathe, rub, rap and pound the muscles, stomach, and liver; foment the kidneys with mullen; rub them persistently with the palm of the hand until the flesh fairly burns with the accumulated electric magnetism, thus driving out torpid, sluggish disease by the magnetic will. Should associate largely with opposite, congenial, temperaments; knead the bowels; keep them open and free with bulky, easily digested food; live on a generous diet, make a free use of lean meat, beef, mutton, game, hot soups, and black tea.

The Lymphatic Vital Temperament.

Indicated by soft, round, full form, a fat, milky countenance, slow, dull, still, sluggish sensibilities. This we call the ease-loving temperament. It inclines one to be easy, quiet, stupid, indifferent, congenial; to select an easy life: to be lazy, indolent, happy, and contented; to throw oil on the troubled waters of life, thus lubricate the jarring

joints of society, and calming the raging sea of passion, and thus fills an important sphere of use.

It inclines to the secretion of fat, expansion, development of the glands and oil cells of the system, gives a round, symmetrical fulness to the form and features. This is a negative, impressible, absorbing temperament, predisposes one to dropsy, corpulence, gout, torpidity of the circulation, sluggish stagnation of the system, general languor, lazy indifference.

Self-Treatment.

Seek and blend with opposite temperaments; bathe, steam, foment; be abstemious and temperate; eat and sleep less; work and think more; study and read, wake up, stimulate the energies, get into active, encouraging, paying business; attend lectures, read thrilling narratives, autobiographies; avoid the negative, sluggish, torpid elements; seek the fresh air, sunlight.

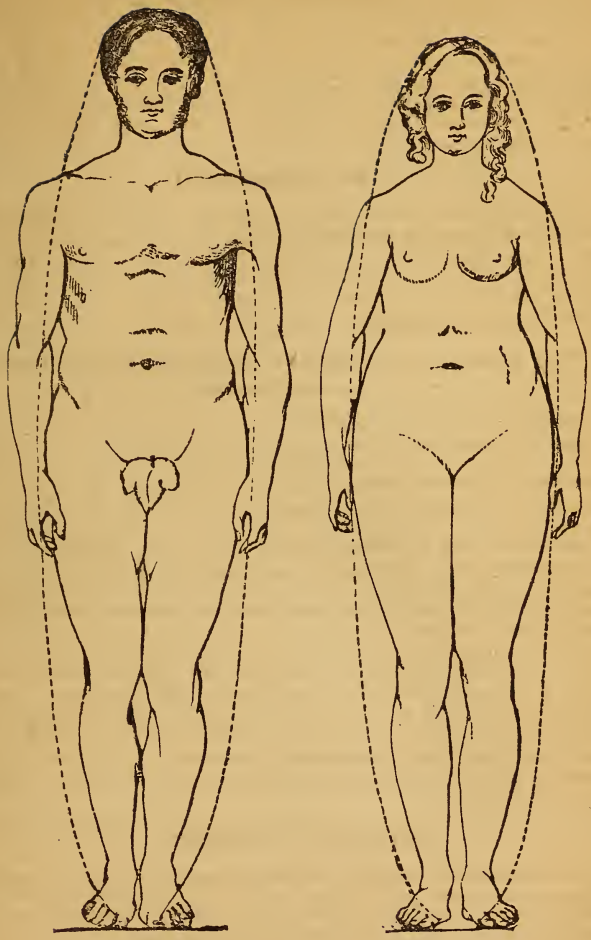
The Harmonious, Mixed, Happily-Blended Temperaments.

Indicated by light complexion, a well-balanced head, a compact, round, full form, medium size. Such have strong marks of longevity; take correct and consistent views of things; are generally contented and happy, enjoy the good things of life, relish all that is lovely and lovable. They work easily, hang gracefully, move on in the complex machinery of mind and body in symmetrical harmony, a world within a world revolving on its axis without a jar. Such can associate with any and all, take clear and correct consistent views of nature and nature's God; are generally fortunate and lucky; can change their employment, spheres of use or enjoyment at pleasure; can wed whom they please; find beauty and pleasure in everything.

Some such have a universal genius for all things, get too many irons in the fire, gain superficial knowledge of everything, a profound knowledge of nothing; be a jack of all trades, master of none. Such are predisposed to be unstable, many-sided, be counted inconsistent, changeable, uncertain, unsettled, unreliable, of a changeable, fickle, variegated, ever shifting, strange organization. The mind rays and reaches out in all directions, sometimes overtaxes itself to gain the desired objects.

Activity and Quality.

A happily blended, spiritual, mental temperament is possessed of the highest quality and most intense activity; will wear out rather than rust out; will be glowing, brilliant, smart, clear, luminous, a crystal, gem, jewel; become very efficient; have a compact, keen, critical, analystic, sagacious mind; be smart, bright, apt, brilliant, capable of high culture and refinement of feelings, delicate sensibilities, exquisite, elegant qualities, adapted for the higher, finer, artistic, refined spheres of use, for the culture of fruit, flowers, literature, and poetry, refined, cultivated society; will generally have a short and brilliant career; be pleasing in dress and address.



PERFECT MALE AND FEMALE FORM.

THE GOSPEL OF TRUTH AND RIGHTEOUSNESS.

"In the beginning was the *word* and the *word* was God, who is the life and light of man." John I., 4, 5.

God created the heavens and earth, and man in his own image and likeness with his almighty will and word.

Man is therefore our *theme* and the burden of our thoughts.

The science of Man is evidently the light that enlighteneth every one that cometh into the world. It is the most important, useful and intensely interesting subject that can possibly engage our attention.

As the agitation of thought is the beginning of wisdom and the science of mind the key to all truth, we believe it our duty to discuss, write and labor, to inform the public mind on those essential points, touching the laws of life and health that so deeply concern our peace, happiness and prosperity in the life that now is and that which is to come.

We shall endeavor to discuss this subject in a novel, original, simple and practical way. We have spared no pains nor expense in preparing original, striking and accurate engravings to illustrate the work.

We believe this the best, simplest, most suggestive, practical and natural way to convey forcibly to the mind, the greatest amount of truth in our limited space.

We therefore call the reader's attention to the engravings throughout the work, which speak for themselves, without a minute and elaborate description of each. We shall not therefore burden the work with dry details. These characteristic expressions from our work on elocution, we have seen fit to insert as they are most expressive

of certain phases of human nature and character.

They speak the universal language, in expressions of the human form and face divine.

Language is triune; symbolical, vocal and written; expressive of truthful ideas, vehicles of thought, rich, living suggestive action; speaks like the Creator louder than words in types, symbols and deeds that tell.

Nature's symbolical bible of truth with her life-like pictures is ever open to all; printed by the great Architect of the universe without errors, interpolations or pious frauds.

In nature's truthful language there is no variableness nor shadow of turning; her works are all pictorial. We shall endeavor to bring her living pictures vividly before the mind of our readers in all our works. This is God's method of introducing His children. The essence of truth is thus concentrated to a focus, so the mind grasps a vast amount at a glance.

The science of mind is the soul of all science. The laws of life and health are of the very first importance.

No ration l mind can doubt that God controls all things by fixed, unchangeable laws, which are His will and word, instituted by the Creator for the preservation of the beauties and harmonies of nature, by which the winds blow and the tides of ocean measure with inimitable exactness ever flowing time, by which countless planets revolve in their orbits and millions of suns vivify the living universe and rule the subtile combinations of chemistry; measure the amazing velocity of light and electricity and regulate the productions of the vegetable and animal kingdoms.

They are all radiant with eternal beauty and their contemplation fills us with awe and admiration, as we behold reflected in their sublimity and grandeur the infinite wisdom and goodness of God.

By means of knowledge we can control the powers of

gravitation, repulsion, magnetism, air, water, light, lightning and render them ministering angels to our profit and pleasure.

The Creator is no respecter of persons. The rain and sunshine fall alike on the just and the unjust. He punishes the ignorant and wise the same for violating the laws of life.

Primarily our parents, secondarily ourselves are responsible for our sickness, disease and suffering.

Happiness should be the first object of life. Reader seek to make thyself and others happy; dwell in the sunlight of love, truth and goodness; have faith in the ultimate triumph of truth and right.

All the Creator requires of us is to culture and perfect ourselves and others. We shall embody as many suggestive, practical hints as possible in this work, touching the laws of life, health and happiness and discuss the constitution, nature and organic structure of man; his anatomy, physiology and hygiène, phrenology, physiognomy and psychology in minature.

We cannot go into elaborate details as time and space forbid. Those having but little time for reading and study will be pleased and interested in this work; with the analysis and synthesis of the fearful and wonderful mechanism of man as they see it reflected from every page, in the truthful, accurate and life-like engravings that speak volumes. None should fail to study them carefully; they can never become obsolete, but are immortal as the works of Deity.

LAWS OF LIFE AND HEALTH.

Since life is the necessary medium of every other blessing, a depreciation of its value can only arise from malevolence or ignorance. Hence the progress of a true christian civilization will enhance the value of human life. "If ignorance is bliss 'tis folly to be wise." But "Wisdom is justified of her children;" and Solomon has left a worthy tribute to her worth in the following language, viz: "In her right hand is length of days." The worthy and benevolent Cornaro who lived for a hundred years, remarks, "As each can boast of happiness of his own, I shall not cease to cry to them, "Live—live long."—Let many gather wisdom and hope from the example of his life. He is said to have been born with a feeble constitution, and at the age of thirty-five was told by his doctors that he could not live more than two years. Admonished by the warning, he abandoned his pernicious habits; dissipation gave way to regularity, sobriety succeeded intemperance. For half a century he confined himself to twelve ounces of solid food per day, and during the time was not ill. He placed *sobriety of diet* above all other precautions, but did not *neglect* others. He avoided extremes of heat and cold, *violent* exercise, bad air and late hours.

That "prevention is better than cure," is a true and popular saying; but both patients and physicians have been content to leave the matter in its proverbial form and virtually limit the duty of physicians to the *cure* of disease, ignoring the noblest sphere for the exercise of his skill and wisdom.

We are hedged in and governed by laws which are *really* what the Median and Persian only pretended to be,—*unalterable*. To obtain a familiar acquaintance with these laws in detail, demands an expenditure of time and means which few enjoy; but each individual *can be taught* to manage his digestive organs and lungs, with almost the same facility that a person learns to control the gate of a mill that sets in motion vast and complicated machinery.

Obedience to the few simple rules which science has deduced from experience will ordinarily secure a good degree of health and long life; while disobedience, with dependence on drugs and medicines, often dealt out in absolute ignorance of their entire effect, can only tend to degradation and suffering; and to prescribe medicine for the cure of a disease which is the result of an unnatural habit unrelinquished, is quackery most inexcusable. In all such cases true science instead of prescribing, *proscribes*, spirituous liquors, tobacco, coffee, tea, the disturbing causes. The skill of the whole medical world may be taxed and no permanent relief afforded while the cause of the malady is allowed to continue; but remove the cause and in nine cases out of ten nature alone will restore so far as restoration is possible. The idea that medicine must be given for every ill should be abandoned. All medicinal agents are unnatural to the laws of healthy life, and unless really needed do harm. The physician is but the handmaid of Nature and in all cases his legitimate sphere is to discover her indications and supply her wants; sometimes rest, sometimes abstinence, sometimes food of a specific quality and kind, and *sometimes* medicines. The highest respect is due the medical profession as a *science and an art*, and the benefit and relief it often affords should not be undervalued. But its abuses, which are many, will not be spared or concealed by men worthy of the profession.

To overlook or neglect the cause of disease; to give medicine when it is not needed, and to give medicines which entail injury upon the patient, by poisoning the system or creating erroneous habits, are abuses in the profession which call for reform. As *no equivalent for life and health can be given*, no excuse can be rendered for these abuses. A single instance must suffice to show irrational treatment, which is all too common. We will take a case of plethora; which is an inordinate fulness of the blood-vessels, and characterized by redness of the surface, swelling of the veins, and occasionally bleeding from the nose; it is usually attended with heaviness, lassitude, dizziness, &c. It may be reduced by vigorous exercise and prespiration; by diminishing the quantity or quality of food; by taking medicines which produce unnatural secretions and discharges, and by bloodletting. Now the first and second means are both natural and harmless and no less surely accomplish the desired

object than the third and fourth; indeed the latter do not accomplish it at all, but give only temporary relief and often leave the person worse than at first. But the latter are more frequently employed, for the simple reason that patients more willingly pay for medicine than advice; for we must either adopt this conclusion, as the more probable in most cases, or take the other horn of the dilemma and attribute it to the ignorance of physicians.

Well-bred physicians *rarely take much medicine themselves* or give to their families, and as they grow old in practice give less to their patients, and depend more on regimen and good nursing.

These facts are not without significance; and let it be remembered by all, that of all the cures that can ever be found, there is none that can be so valuable as prevention. Notwithstanding the fall, *the laws of physical life are perfect* and if obeyed, *they will defend us to the last.*

The following rules are believed to embody wisdom and truth, and are corroborated by the teachings of experience.

1st. *Be hopeful, cheerful and charitable.*

A just God presides over all, and provides for his creatures joy or sorrow, success or defeat as is necessary to teach them wisdom.

2d. *Avoid all excesses.* To obey this law of nature and philosophy will require great wisdom and self-control, which is rarely or never found; but *every act of obedience* brings a lasting reward.

The disobedience of this law is most common from indulgence of the appetites and passion.

It has been said of the teeth that every one lost drives another nail in our coffin, but it is equally true that many dig their graves with their teeth.

Dyspepsia is the torment, greater or less, of half the people of every civilized nation. The chief source of which difficulty is excess in quantity of food; which, again, is caused principally by too great variety of dishes at a meal.

A person in ordinary good health will rarely eat too much at a single meal made of two or three articles of food. To taste of but a single dish at a meal is the safest and surest rule.

Variety at different meals is proper and even desirable;

for no single article of food contains all the elements in due proportion for nourishing the different organs and tissues of the system any great length of time. The sleepless instinct of appetite which tires of any single article long used as food, is the call of nature and should be heeded.

The above caution, as to variety, is perhaps sufficient for a healthy stomach, but under certain conditions of the stomach and system *all* food is excessive; abstinence alone will suffice. Such a condition is found immediately after great bodily exertion, when the demands of the weary stomach are imperative for rest. Here, also, as in diseased states of the stomach, the instinct of appetite should be consulted and moderately indulged, when nature calls for food; but otherwise abstinence alone is safe.

A good relish for plain food should always be preserved by *moderate* indulgence at the table, and *nothing taken between meals or late in the evening.*

Excess of drink is perhaps no less common than excess of food. All drink with food which is not very dry is doubtless an excess. Drinks dilute the gastric juice and thus weaken the power of digestion. If any drink is taken at meals it is better at the close, lest it be used to moisten the food which is the proper office of the saliva of the mouth, or to wash down food not properly masticated.

Excess of heat, and long exposure to cold even of not very low temperature, will seriously undermine the health.

Excess of animal or natural heat is often produced by too severe and protracted exercise in warm weather, and is designated sunstroke. It quickly impairs the tone of the vital economy; hence, hot stoves and heated rooms *are to be shunned* much as is consistent, and vital warmth preserved by *judicious clothing and exercise.*

Of the passions we cannot speak at length. Envy, malice, hatred, are always in excess. No wise man will harbor them in his thoughts. Grief insideously corrodes like a canker, and slowly but surely kills. Hence to indulge it is a crime.

Let the sufferer travel and discover the beauties and harmonies of nature, seek the company of friends, study, read, or write upon interesting subjects, or *rigidly follow some business.*

Pure, disinterested, universal love is much to be desired. It promotes the circulation of the vital currents, strengthens and animates the entire being.

3d. Bathe the whole system once or twice a week regularly.

This is essential to health and cleanliness, and may be done with a pint of water and a coarse towel and sponge. Warm water and soap are best for *cleansing* and may sometimes be necessary; but soap should not be allowed to dry upon the skin. When used it should immediately be removed by a second bath of pure water.

Cold water is best *when it can be borne without chills*, but otherwise tepid or warm water must be used.

NEVER FAIL *to excite a glow or sensation of warmth after bathing, by gentle and* BRISK RUBBING.

This will sometimes be best secured by bathing a part only at a time, commencing with the head, successively bathing and rubbing the head, chest, stomach, back and limbs, and leaving off at the feet, which is the natural order and least disturbs the circulation. In cases of very susceptible persons this order of bathing is essential.

Never bathe when hungry or fatigued or immediately after eating. A little salt or saleratus added to the water will often be beneficial. *Remember to bathe without chills or not at all.*

4th. Keep the hands and feet warm by exercise, rubbing, or the warm foot bath. An equal balance of the circulation is essential to health.

If the feet are wet, or any part of the clothing, change the clothing for dry soon as possible after vigorous exertion ceases and do not allow wet clothes to dry upon the body. They absorb too much animal heat and are otherwise injurious.

Do not remove damp clothing from the body, which is already warmed by the natural heat of the system, and replace it with garments that are either damp or cold; nor allow cold air to chill the body while making the exchange.

Hang the garments by the fire a few minutes before putting them on, and make the exchange if possible in a warm room.

If the head aches, wet it with cold water, put the feet in warm water for twenty minutes and then apply mustard

draughts to the soles, which with abstinence from food will generally suffice to restore the balance of circulation and relieve the head.

If these means are not sufficient and the bowels are constipated or irregular, swallow not a particle of medicine, but by the advice of the best physician that can be found, one who has been well educated in his profession, and has sufficient regard for life and health to discard bleeding and the internal use of poisonous minerals.

5th. Discard the constant use of the following articles, viz: ardent spirits and malt liquors, tobacco in every form, tea, coffee, swine's flesh and lard, opium, pepper, ginger, mustard, spices, unripe fruit, cucumbers, pickles, much pastry or cake, confectionery, rich gravies, and all highly seasoned dishes.

That some persons have constantly disobeyed this law and yet lived in tolerable health and died at an advanced age, does not, in the least, prove that these articles are not injurious to the human system, and should be very rarely used.

Some stomachs have, it is said, digested steel, but this does not prove that it is suitable for food. Especially should the young be reared in strict accordance with this law.

Parents can bequeath no richer inheritance to their children than a sound and vigorous constitution and well disciplined mind.

Enough has been said and written by wise and benevolent men against the use of intoxicating drinks and tobacco, to require no further mention here.

Coffee, as many know from experience, will soon debilitate the most healthy digestive organs if continually used, and with its companion tea should be reserved for remedies in certain exhausted conditions of the vital economy.

Pork and lard we expect will still be used by many to engender scrofula, humors and cancer.

A little cream and butter will form a substitute for lard in families who really wish to carry pure and healthy bodies.

If any one desire to know the effect of mustard upon the stomach, let him apply a plaster of the same to the outside for half an hour. If continued it will raise a

blister upon the skin. Most of the other articles mentioned are scarcely less injurious.

6th. *Carefully note what articles of diet*, among those not entirely excluded, *best agree with the system and act accordingly.*

So various are the circumstances and modes of life under which the system must be nourished that no special diet can be prescribed which shall best meet the wants of all.

A laboring man requires more concentrated and nutritious food than one whose employment demands less bodily exertion.

Such diet is supplied by fine flour, meat, beans, onions, potatoes, sugar, preserves, &c. But the sedentary man will choose the Graham, Indian, rye, or oatmeal, stewed fruit, milk and vegetables with a little cream and sugar.

In all cases *moderation and thorough mastication of the food in the mouth* is a prerequisite to health and enjoyment.

Lean meat—especially beefsteak—furnishes ready nutriment for muscle, and fatty meat for the production of animal heat, but the latter *contaminates and corrupts the fluids of the body* unless in very cold climates.

Let any one troubled with humors or sores use an exclusive vegetable diet. Remember this, use it, publish it and save your friends from the hands of merciless and rapacious quacks whose "wonderful cures" are not to be desired.

Sores are to the system what the safety valve is to the steam engine, or the craters of volcanoes to the earth.

They are the outlet to disease, the mouth or window out of which nature throws the poison; and if injudiciously closed while the disease remains in the system, what they would have discharged, will be thrown upon more vital organs, causing consumption or congestions, as certainly as the boiler will be shivered if all escape of steam is prevented while the fire is continued. Quench the internal fires and the volcano becomes extinct.

7th. Avoid a stream of air, or sensation of chill, which can cause a sudden check of sensible perspiration, as you would a poisoned arrow.

While free perspiration continues there is no danger, except from excess of heat; but the moment exertion ceases, provide extra garments or continue moderate exer-

cise and allow the temperature of the system to fall gradually.

A neglect of this law is the every day cause of fevers, rheumatism, colds and consumption.

When the vital powers are exhausted by protracted exertion or fasting there is *increased* danger. At such times like the mercury in the barometer before a fearful storm, the index of life if exposed to chills, falls with appalling rapidity.

When flannels are worn they should be left off at night and dried.

8th. *Preserve the Teeth.* To obey this law will require an expenditure of time amounting to about two days in a year or four minutes per day.

The wages offered for this service, are in ordinary cases, the use of a good sound set of natural teeth instead of artificial, with exemption from toothache and dentists' bills, aside from the effect of the general health which is by no means inconsiderable.

If the remuneration is sufficient and you wish to engage, provide a soft brush and toothpick, made of quill or horn, which are all the implements that will ever be needed, provided you enter the service with a capital stock of sound teeth and a good constitution.

Avoid quack doctors, those who give quicksilver, and reckless dentists, who may loosen your teeth with calomel or corrode them with acids.

Do not expose the teeth to hot liquids or hot air from a pipe. Hot drinks not only injure the teeth but the coating of the stomach. On the other hand avoid ice-water, very cold food, and exposure to cold air.

The latter can be avoided by breathing through the nose and observing silence when exposed to keen cold air. To breathe cold air through the nose not only protects the teeth but the lungs and hence is doubly useful. Nature is a true economist.

Do not bite hard substances or in any way wrench the teeth in their sockets. Vinegar, very sour apples, confectionery, and all acids are injurious to the teeth; also all substances which tend to disorder digestion and injure the general health, especially in childhood and youth. So

much for precautionary measures; besides which it is necessary to *keep the teeth clean.*

With the pick remove all particles of food that stick among the teeth and use the brush with tepid water. If cold water must be used hold it in the mouth a moment to remove the chill. This with strict propriety should be done at the close of every meal.

A little shaving soap or Castile soap applied with the brush once or twice per week is useful, and a little salt added to the water occasionally is recommended.

"What pity, blooming girl, that lips so ready for a lover
Should not beneath their ruby casket cover one tooth of pearl!
But, like a rose beside the church-yard stone,
Be doomed to blush o'er many a mouldering bone!"

9th. Pay your debts and keep your word. The relation of this rule to health may, at first, seem paradoxical.

The great power of the mind upon the body has long been noticed by men of medical skill.

A very worthy and honorable physician once remarked to the author: "Conceit can cure, and conceit can kill."

How else explain the magical effect of bread pills and pure spring water when the mind is concentrated by direction of the attendant?

Matter is subservient to spirit by the fulfillment of certain conditions. Spirit is the substance, matter the form, which the spirit assumes; the form changes, the substance remains the same.

But the practical application of the effect of mind upon matter is to make conditions favorable for the highest exercise of its powers; hence the rule given above.

Debts oppress the spirit, and are to be considered an evil not to be allowed in the absence of greater ills.

Again a broken promise destroys confidence, which, par excellence, is the young man's capital; therefore loss of confidence may involve in debt, debts oppress, and oppression engenders disease of protean forms.

To obey the above rule will require the earnest pursuit of some useful trade or employment.

All, even the so called rich have debts to pay, although not always acknowledged. Humanity has claims upon all.

A distinguished London banker has nobly acknowledged

the claim by founding several Institutes for the diffusion of useful information among the people. In one of the schools largely aided by his munificence you may read upon the wall.

"EDUCATION—A DEBT WHICH THE PRESENT OWES TO THE FUTURE." A wise man will not repudiate it. Indolence and over-taxation should be equally avoided. Every portion of the system, physical and mental demand daily exercise and rest. Motion is the exercise of the physical, thought of the mental.

Cessation of motion allows the body to be invigorated; cessation of thought, as in sleep, re-invigorates the brain.

When the body cannot rest as in convulsive diseases it dies, and sleeplessness protracted is the first step to madness.

Too little rest and sleep are false economies of time and productive of disease.

RULE FOR SLEEP.—Retire to bed at a uniform, early hour; rise as soon as nature wakes you up.

Day-sleep may be allowed only when the usual hours have been necessarily encroached upon. Nature cannot be defrauded.

Bedclothes should be light upon the chest. A small weight there will oppress the lungs. Mattresses are preferable to feathers, especially in summer.

Feathers in warm weather injure the spine. Children impart vitality to the aged and will suffer if allowed to sleep with them. Let the child have a separate bed.

Sleeping rooms should be airy and well ventilated and the bed well aired daily.

The following beautiful and truthful language is from Hassar Imma, an Arabian. "Start from thy couch betimes; the moments of the morning are sacred and salubrious; then the genii of health descend and communicate with those who visit the herbage of the field while rich with the dews of heaven.

How pure and sweet the smell of the air in this unpolluted state before it is contaminated by coporeal effluvia!

The fragrance of the groves will regale your senses, and the melody of birds allure your hearts to gratitude and praise.

"Forget not to mingle moderation and abstinence even with the holiest rites of wedlock.

A proper and habitual restraint in conjugal pleasure is like incense to the flame of the altar. So far from quenching, it cherishes and improves the heavenly fire.

Healthy, happy, vigorous and beautiful are the offspring of chaste and rational love."

Bread-making.—Bread is the staff of life; it strengthens and warms us. To be able to make good wholesome bread is really a desideratum, an accomplishment, which all sensible young ladies will seek to acquire, and which every sensible man will truly value.

The most nutritious and wholsome bread is made of coarse wheat meal mixed with water and well baked in an oven; but art has interfered to pamper the appetite and make a curse of what is by nature a blessing.

Various mixtures of yeast, cream of tartar, saleratus, soda, &c., are used by art to make bread "light," all of which act in the same manner i. e. by producing in the dough an invisible substance called carbonic acid gas.

In the use of cream of tartar and soda in making bread, a certain definite quantity of each will mix and form carbonic acid gas upon the application of heat, and if there be a surplus, that surplus remains in the bread as cream of tartar or soda; hence, one item of skilfulness in making healthy bread is to put in the exact amount of the articles named for in proportion as either is in excess, there is laid the foundation of disease and death.

But few servants or breadmakers will be exact about these points, hence in strict propriety these articles ought not to be used.

If there is too much soda or saleratus the bread will be yellow, the natural acid of the gastric juice of the stomach will be neutralized, digestion will not be properly performed, and the body will be harmed.

Yeast answers the same purpose as cream of tartar and soda.

As soon as the dough in which it has been mixed is placed in a heat of from seventy to ninety degrees, Fahrenheit, it begins to rise, that is, it begins to be puffed up by the globules of carbonic acid which are let loose; we

call it fermentation; it is decomposition; it is the first step towards destruction or putrefaction, which would take place in time if not exposed to the greater heat of the oven which arrests the throwing off of carbonic acid: the hard crust on the outside of the loaf keeping it within the loaf in spite of the greater heat.

Whenever bread is sour, it is because the fermentation had continued too long or under too great heat which burst the little vesicles of carbonic acid gas and allowed the bread to fall.

Some bakers use an ounce of alum in a hundred pounds of flour. This makes the bread lighter and whiter, and enables a loaf to retain more water, so he gets more money and his customers less bread.

By studying the principles mentioned the reason will be seen why too *little* heat in baking "raised" bread will make it sour or heavy, and too great heat will burn the outside while the inner part is not cooked. Experience alone can impart the proper instruction.

Warm bread, newly baked contains heated gas which is injurious to delicate stomachs. When cold it may be toasted without being liable to this objection.

The Sense of Vision.—Reading while in motion is very pernicious. The slightest motion of the body alters the focal point and requires a painful straining effort to re-adjust it.

Reading by artificial light is not desirable if daylight can be used. *Never* read by twilight.

Never sew upon dark materials by artificial light. Gazing at the sun or its reflection in water is very injurious.

The world is a looking glass; and as we show to it a sour or pleasant countenance, will exhibit to us a sour or pleasant face in return.

Cure for Consumption.—The remedy about to be given is believed to be superior to codliver oil, tar, hypophosphites, or any other so-called specific; and is within the reach of all.

Consumption, signifies a "wasting away" of the powers of life; hence anything that will enable the system to appropriate that which will nourish and support it, is a valuable remedy.

The great disideratum is to get up a good appetite and

a good digestion. A good circulation of the blood and fluids of the body is necessary to a good digestion; and over the circulation man has not directly any control, but indirectly he has, and that is through respiration or breathing.

Respiration controls the circulation, and respiration is, in large degree, the control of the voluntary muscle. Now for the remedy.

It is *labored breathing;* or the persevering practice of deep and full respiration in the open or pure air. This promotes the circulation, circulation promotes digestion, which repairs the waste and perfects a cure.

A plain but *nutritious* diet, good company and *judicious exercise,* are necessary concomitants of the remedy. The persevering application of these measures will prove infallible in all cases where a cure is possible.

More specific directions in regard to diet and exercise for individual cases may be needed, which may be obtained from any well educated physician.

Scrofula.—Scrofula is a term derived from a Latin word, which means a "sow" because it is said that swine were affected with that disease.

Thus the devil whose name is "Legion" is sent back to the herd of swine in very truth. (The more philosophic opinion is that eating swine's flesh is the frequent cause of scrofula.) It manifests itself, in some, in lumps, or a variety of breakings out on the skin; in others, it causes some internal malady. In either case the essential disease is the same; it is in the blood, and the attempt should be to eradicate, not to cover up.

If there is an external manifestation, external appliances can never radically cure; their tendency is to suppress—to drive inwards, and the whole history reads, "cured, then died."

Salt Rheum is a form of scrofula, and afflicts persons for many years, then sometimes disappears to the great gratification of the patient.

The next report is "consumption" or "water on the brain." Medicines may relieve temporarily but no permanent cure must be expected except from a change in the habits of life. Medicines, as generally given, more frequently aggravate the error and hasten a fatal result.

The application of the principles and rules of life and living as herein prescribed, will hold scrofula in abeyance. Some mild remedies may assist while making a change of habits, but must not be relied upon for a cure. Mineral poisons will in all cases only aggravate the malady.

Costiveness.—Constipated bowels are a frequent source of disease.

The causes of costiveness are various; and to attempt to point them out in detail would be perhaps a fruitless toil; but it not unfrequently arises from want of attention to the natural promptings of the bowels.

No one should ever hold his bowels in check if it be possible to avoid it. Such a practice may lead to untold suffering.

This derangement of the bowels is sometimes caused by mechanical pressure. In this, as in all other cases of difficulty, nature demands a removal of the cause. The use of physic in such a case would be as unphilosophical as taking an emetic to get rid of tight boots.

Every weight should be removed from the bowels, the dresses suspended from the shoulders, as they ought always to be worn, and the bowels repeatedly pressed upward, till they gain their native strength.

A supporter may sometimes for a short time be useful, but every proper means should be used meanwhile to invigorate the whole system.

While saying that the weight of the clothes and garments should always be suspended from the shoulders by the use of straps and suspenders, I should add that the use of garters should be discontinued—abandoned. They impede circulation in the limbs.

An elastic may extend from the stocking or hose to the waist of a garment suspended from the shoulders.

The best way to remove the habit of costiveness is by a course of discipline. The use of physic should be the last resort and is generally a desperate one.

A purely vegetable diet—that is, abstinence from animal food, is best adapted to overcome this habit. Graham bread, tomatoes, baked apples, West India molasses, fruits and greens, when the stomach can bear them, have a tendency to relieve costiveness.

The natural color of the black tea leaf is lost by allowing the leaves to lie together in heaps for several hours after being gathered.

In the preparation of the green tea the color is not merely preserved, but the leaves are painted and dyed to make the tea look uniform and pretty, since teas so painted always bring a better price in the market.

For this purpose a powder of gypsum and Prussian blue (ferrocyanuret of iron) is used in the proportion of about one-half pound of coloring matter to one hundred pounds of tea.

The Chinese never drink dyed teas themselves, but sell it to those who prefer a mixture of gypsum and Prussian blue.

NURSING, OR CARE FOR THE SICK.—Patients who have the *best medical advice* often die for *want of proper nursing.*

It is hoped that the example and "notes" of Florence Nightingale will induce more of the gentler sex to qualify themselves for this useful position.

Some of the most important things which will receive the constant attention of every good nurse, are, air, food or nourishment, medicines left by the physicians, warmth of the patient, bed clothes, cleanliness and light.

Pure air is most important of all remedial measures. Never be afraid of open windows when the patient is in bed.

With proper bed clothes and hot bottles if necessary, you can always keep a patient warm in bed, and well ventilate him at the same time.

The time when patients take cold is when they first get up after the exhaustion of dressing and the relaxation of the skin from lying in bed.

The same temperature which refreshes the patient in bed may destroy him just risen. At such a time a temperature must be secured which will prevent chills. Patients often starve from indiscretion, neglect or ignorance in regard to nourishment.

Not only must proper food be given, but at the right

times and quantities. Cream seldom disagrees and is easier of digestion than milk.

Florence Nightingale says of cream, "In many long chronic diseases it is quite irreplaceable by any other article whatever."

Tomatoes in small quantities are generally harmless when anything at all can be taken. Eggs and cheese frequently disagree, but when craved by the patient should be given in small quantities.

Milk is a valuable article for the sick, but the least change or sourness makes it objectionable.

Buttermilk is less objectionable than milk after it is changed. Indian gruel is generally safe.

But the main question is what the patient's stomach can assimilate or derive nourishment from, and generally the patient's stomach but not the patient himself is the best judge.

To make gruel, boil a pint of water, add a little salt, and stir in a tablespoonful of Indian, oat or rye meal, previously mixed in a gill of cold water; *boil forty minutes.*

To make beef tea—cut thin slices of fresh lean beef, put it into a large-mouthed bottle or jar, add a little salt and water, place the vessel in a kettle of boiling water for one hour and then strain. No particles of fat should be used. This has been retained on the stomach when nothing else could be.

A careful nurse will keep a constant watch over her sick, to guard against the effects of the loss of vital heat.

In certain forms of disease, there is a constant tendency to the decline and ultimate extinction of the vital powers by the call made upon them to sustain the heat of the body.

Cases where this occurs should be watched with the greatest care, and the feet and legs examined by the warm hand every few minutes, and whenever a tendency to chilling is discovered, hot bottles, hot bricks and warm flannels with some warm drink should be made use of until the temperature is restored.

The fire should be replenished if necessary. Patients are frequently lost in the latter stages of disease from want of attention to such simple precautions.

The nurse may be trusting to the patient's diet, or to his medicine, or to the occasional dose of stimulant which she is directed to give him, while the patient is all the while sinking from want of a little external warmth.

Such cases hapen at all times, even during the height of summer, This fatal chill is most apt to occur towards morning at the period of the lowest temperature of the twenty-four hours and at the time when the effect of the preceding day's diet is exhausted.

Let no one depend upon fumigations for purifying the air of a sick room. The offensive thing itself must be removed.

Damp towels and cloths should not be left to dry in the room but carried out. If dried in the room the moisture remains in the air. The best way to remove dust is to wipe with a damp cloth. Dusting as usually done means nothing but flapping the dust from one part of a room to another with door and windows closed.

'Tis better to leave the dust alone unless it is taken away from the room.

Light for the sick is a need rarely appreciated. They want not only light but sunlight. The sun is not only a painter but a sculptor. You admit that he does the photograph. He has quite as real and tangible effects upon the human body.

Let the patient be able to see from his window without rising or turning in bed, sky and sunlight at least, and landscape if possible.

A pleasant view, a variety as to flowers and especially light, cheers and enlivens.

PRURITUS, OR ITCHING OF THE PRIVATE PARTS,

Is sometimes very troublesome ; in some cases so severe as to prevent rest day or night.

Treatment.—Take borax one drachm ; morphia five grains ; water eight ounces; use as a wash; or add a quart of water, to a pound of tar ; let it stand two or three days after thoroughly stirring it ; use the water as a wash.

Give strict attention to regular periods for their evacuation. In case of constipation eat laxative food, take injections of tepid water, occasional sitz baths a few moments, or a seidlitz powder, or a citrate of magnesia when absolutely necessary.

DISEASES OF PREGNANCY.

Woman should be more regular in her habits, guarded and careful in the management of her health during this period to secure her own enjoyment and the good of her offspring. The diet should be nutritious and not stimulating, and the elements of food craved, if not injurious to health should be taken in moderate quantities. The feet and lower parts of the extremities should be well protected from the damp and cold. Daily exercise, fresh air and sunlight are indispensable ; excessive labor, care and anxiety are very injurious. A sponge bath should be taken weekly; it improves the circulation, increases the secretions, gives tone to the system. The bowels should be kept regular during gestation.

DISEASES OF THE BREAST.

These highly organized glands being abundantly supplied with nerves and blood-vessels are wonderfully adapted to furnish the choicest nourishment in the form of milk; they are delicately sensitive hence liable to disease; are sympathetically connected with the uterine organs; their irritation causes sexual excitement and sometimes brings on the menstrual flow; they are developed with the growth of the womb and ovaries at puberty and with the changes in the condition of the uterus during pregnancy they greatly sympathize. The womb contracts when the child begins to nurse.

Care of the breasts while nursing.—They should be protected from cold or injuries at all times; this is more necessary during nursing; they should never be pressed with tight

lacing, whalebones or corsets. Many have thus destroyed health and life. In case of caking or ague, wear a couple of thicknesses of flannel over them.

The nipples.—Are the most sensitive parts of the breast; much suffering is caused by their soreness when nursing. Their skin should be hardened prior to labor, by frequent washing in a decoction of equal parts of yellow dock and dog-wood; cold water will sometimes answer.

Ague in the breast.—Women are often too careless in exposing their breasts while nursing their children, thus contracting cold, causing ague and other diseases.

Treatment.—Bathe the feet in mustard water; drink penny royal tea; take a mild laxative to open the bowels; when the breasts are very painful rub them gently with warm oil or lard; have the milk well drawn. The daily use of a cold sponge bath, commenced with tepid water, used cooler day by day until habituated to cold water, will effectually prevent these diseases.

Caking of the breasts.—Is the first symptom of inflammation when the entire breast is somewhat distended, the child nurses with difficulty.

Treatment.—Rub them over with warm lard; cover them well with flannel and have the milk thoroughly drawn; the addition of camphor to the lard increases its efficiency: tincture of arnica one part, to lard three parts, is an excellent application.

Inflammation of the breasts.—In serious cases dry the milk of the affected breast immediately, by bathing it frequently with warm lard and camphor: bathe the feet well; drink warm ginger or sage tea: cover up warm in bed; open the bowels with cream of tarter or citrate of magnesia.

Distention and pain in the breasts,—Are often very anoying in first pregnancies. Wear loose clothes, and bathe the breasts with one part tincture of arnica, three parts water or spirits of camphor and water.

MORNING SICKNESS OR VOMITING.

Requires but little attention ; a little coffee soon after rising, or an infusion of peach tree bark in doses of a teaspoonful every half hour during the forenoon or an infusion of spearmint, taken cold will check it.

A flannel vinegar bandage around the waist, with a dry one over it is a good external application.

It is the duty and privilege of woman to understand her structure; the laws that govern her being. Quack nostrums flood the country; stereotyped fictitious testimonials burden the press and swarm along every living channel of literature, fill every newspaper of the country. Blazing posters announcing the most astounding libels, stare us in the face at every corner, yea the vampires that feast and attend on the ills of woman are bold and persistently impudent, working their way into every avenue of social life imposing upon the confiding credulity of the rich and poor.

The corners of the streets, walls of buildings, highways and byways, hedges, fences and the very rocks are disfigured by their ruthless hands, but their destruction of the symmetry, beauty of external nature and art is nothing to the terrible havoc the wide spread ruin, wrought in the temple of God, in the beautiful organic structure of lovely woman, by their infernal poisons and abominable drugs, reservoirs which in the shape of drug stores have sprung up like magic in the last few years over the whole face of the country, to satisfy the wild demand, created by the cunningly devised advertising scheme, recently adopted in every part of the civilized world. Intelligent women read and the more artificial they become the more their aches and pains are multiplied and they seek the remedies suggested to them in these numerous ways.

But in the language of Job let me warn you that "they are forgers of lies and physicians of no value." Job XIII: 4

Let me entreat you to flee to the fountain of life and health and gain a knowledge of your own beautiful organism and the wonderful instincts that guide it; be not discouraged, remember "a merry heart doeth good like a medicine, but a broken spirit drieth the bones." Prov XXVII: 22. Strive to live a natural and divine life; have faith in the curative powers of air, earth water, food, exercise and magnetism.

We are preparing with great care our Medical Counsellor as a guide for the common people, to life, health, beauty, success and happiness.

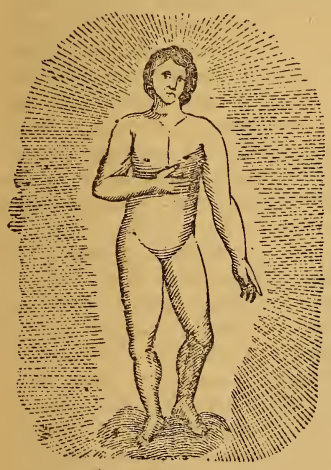
DANGERS OF THE SYPHILIS.

This disease poisons the pleasures, withers and destroys the existence of man, attacking manhood even at the source fo life. None more than this claims the attention of the

skillful physician on account of its frequency and fatal results. Those wishing to investigate this subject should consult our work on the causes and cure of venereal diseases; we have shown in this only how to prevent these diseases and maintain a healthy, happy condition of body and mind. Time and space forbid us to enlarge.

A virtuous and temperate life, chastity and cleanliness, which are next to godliness, are the most effectual preventives. Avoid sleeping in infected beds, associating with the diseased, using infected stools; bathe frequently, especially the sexual organs; flee from the disease as you would from a pestilence of which it is evidently the first cause and there will be little danger of your becoming contaminated with it.

BATHING AND CLEANLINESS.



HUMAN FORM IN PERSPIRATION.

Five-eighths of all we eat and drink naturally escapes through the pores, in the form of vapor, waste or effete matter, unless the pores are closed by filth, fevers, oils or skin paste, which emanate from the body, when it is thrown back upon the system, deranging the action of the vital organs, producing disease and often death. Frequent bathing and cleanliness are of the greatest importance.

Avoid too great and sudden exposure of the person, very cold plunge or shower baths, unless vigorous and healthy as they chill the vital organs.

Air and sun bathing and brisk rubbing are of unspeakable importance. Every person must be guided by reason and experience ; no fixed rules can be laid down for all ; be governed by common sense, comfort, convenience, and agreeable feelings. The most judicious hours for bathing are in the morning, or just before retiring. Avoid bathing soon after eating, as it disturbs digestion, diverts the blood to the skin from the stomach and vital organs when they

require it most to manufacture the life element of man.

It is absurd to think of curing every ill by bathing. Headache, weak eyes, dizziness, and catarrh may be relieved by bathing and shampooing the head thoroughly with cold water and the white of an egg, and snuffing pure soft water up the nose.

Sea bathing is preferable, as the water is uniform in temperature, and refreshing from its agitation; the salt acts as a stimulus to the skin.

Cleanliness is next to godliness, and it has ever been considered a religious duty by the Egyptians, Jews, Mahommadans and Christians.

THE COMMON VAPOR BATH,

PORTABLE VAPOR BATH.

Is an excellent means of inducing perspiration and relieving the system of diseases caused by its arrest. Where this cannot be obtained, heat several irons, stones, or bricks; set a bucket of boiling water under a porous chair; divest the patient of all clothing: put a blanket about him and the chair, closely fitted around the neck; take the heated iron with a pair of tongs and slowly immerse it in the water to produce the desired quantity of steam. Continue to insert the heated irons until the patient perspires freely; put his feet in hot water at the same time, and give him some diaphoretic infusion; when the desired effect is produced rub him dry and pack him warmly in bed; this is the most effectual remedy in the early stage of many diseases.

Rheumatic patients that cannot sit up, may be steamed as follows: heat the bricks so that they will vaporize water, but not burn clothes; wrap them in flannel cloths wrung out of vinegar and water; place one near he feet

of the patient, another near the hip, a third near the opposite shoulder ; have the bed clothes loosely arranged, so as to prevent the escape of the vapor, continue as long as desired ; this is a most effectual way of establishing secretions from the skin.

LOCAL BATHS.

DOUCHE BATH.

Local baths consist in immersing the part, or applying the water in any desirable way or degree of temperature, employed in local diseases, in case of pain or inflammation; they also exert a marked influence upon the general system.

Colic or sore throat may be relieved by applying a towel wrung out of cold water ; this is far preferable to the use of costly liniments.

Hot fomentations in accute inflammations and other painful affections are excellent. Simmer hops in vinegar and water enough to wet them, stir in corn meal enough to give it consistency and apply to the affected parts.

Tansy, hoarhound, catnip, lobelia, stramonium or gymson weed fomentations are excellent. Continuous equitable heat is of the greatest importance; fomentations should be changed every five or ten minutes, and care taken not to expose the patient's body to the air.

THE WET SHEET PACK,

WET SHEET PACK.

Is very popular of late with water cure physicians, and it is often persisted in to the injury of the patient, exhausting his vitality by too frequent and long packing. It is very useful in many cases where other methods fail. The engraving conveys a correct idea of the mode of giving this bath. A mattras is placed upon a

lounge, and the patient wrapped in a sheet partially wrung out of the desired solution and covered with comfortables.

To give tone to the pelvic viscera, the cold hip bath should be used once a day, followed by friction, while injections of cold water into the vagina must not be omitted.

If there be any discharge, inject a solution of alum 1 oz. to a pint of water; this will arrest the secretion, harden and strengthen the vagina. A sitz bath for a few moments followed by magnetic treatment is of vital importance. Avoid becoming fatigued and observe the recumbent position as much as possible; apply cold bandages on going to bed; remove all pressure around the waist. The clothes should be loosely suspended from the shoulders.

The use of pessaries is generally injurious. They were used by the Egyptian, Greek, Roman and Arabian physicians, and are still recommended by old practitioners. They are made of gold, silver, wood, cork, sponge, glass, and rubber, and they frequently cause inflammation, ulceration and cancer in the womb. If the abdominal muscles are relaxed an abdominal supporter is indispensable. Unless these supporters fit properly they are worse than useless; they should be made as simple as possible with front and back pads. Tonics, as well as cold injections, should be used to strengthen the general system.

The organs may be restored to their natural position by passing the fingers up the vagina. By continuing gentle pressure the uterus will suddenly emerge to its proper place.

SPIRIT VAPOR BATH.

The spirit vapor bath must be used with great care lest the patient be set on fire. The patient should be seated in a wooden bottom chair with his feet in hot water, with a blanket around him to prevent the escape of heat; put a few ounces of alcohol in a saucer, place it under the chair and set it on fire. This is a hot air bath and, bears a close relation to the Turkish bath, which is so much talked of.

TREATMENT OF LEUCORRHEA.

Castile suds properly applied and taken as an injection, with rest, recreation, and agreeable magnetism are all that is necessary in the early stages of leucorrhea. The secretions that protect the private part must not be allowed to accumulate or remain too long as they become poisonous, and attract elements injurious to the system.

MARRIAGE, THE ORDINANCE OF GOD.

God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply and replenish the earth, and subdue it. Gen. I., 27, 28.

The great and good of every age have advocated marriage. In its sacred associations the painter has found his highest visions of beauty; the orator, poet, and author, themes for the holiest inspirations. It is called the silver link, the silken thread that binds two kindred souls together.

Nuptial joys and delights are a foretaste of heaven upon earth; they are foregleams of the celestial paradise, foreshadowing an eternity of pleasures.

Our Maker bids increase. There is no condition of life exempt from care and trouble, grief and woe, but the sorrows of life are greatly lessened by true marriage; it doubles the joys and divides the grief of our existence.

This institution was given to man for his highest good. The sweetest and purest earthly happiness is to be found in the sacred enjoyments of the home circle.

None are so bad that matrimony may not redeem; none so bright, pure and good but it will make brighter, purer, and better still. All that is holy and lovely on earth will ever be found to center in the relations of husband and wife. He who advocates and practices celibacy wrongs his own soul. No man can be true to himself, live a natural and divine life, and disobey this first commandment of the Most High.

LOVE, MARRIAGE AND VIRTUE.

"Love! what a volume in a word, an ocean in a tear,
A seventh heaven in a glance, a whirlwind in a sigh,
The lightning in a touch, a millennium in a moment,
What concentrated joy or woe in blest or blighted love!
For it is that native poetry springing up indigenous to Mind,
The heart's own country music thrilling all its chords,
The story without an end that angels throng to hear,
The word, the king of words, carved on Jehovah's heart!
"If the love of the heart is blighted, it buddeth not again,
But moans in eolian strains o'er the desert of the soul."

Seek a good wife, she is heaven's best gift,
They that wed early become like minded;
Happy they with joys like those of angels.
Marry an equal, lest pride destroy thee,
Marry not without means nor for riches only.
Live in peace, love is the life of wedlock.
A figure of holier things unseen.

None are so accursed by fate,
None so utterly desolate,
But some fond heart perhaps unknown
Responds lovingly to its own,
And murmuring in sweetest song,
"True love where hast thou been so long?"

There is a charm which never dies,
It blooms on earth and fills the skies;
In beauty naught with it compares,
It decks the crown a seraph wears.
Go range the dale and mountain side,
Go scan the isles and ebbing tide,
Search out the treasures of the deep,
But wealth does not this treasure keep.
There's beauty in the uplifted sky.
Where stars o'er stars in splendor vie;
But these shall fade and pass away.
While this shall glow through endless day.
There's beauty in the alpine oak,
And grandeur in the lightning's stroke,
There's melody on the rippling wave,
And flowers shall blossom o'er the grave.
Though nature's sketched with her rays,
And ever sings the Creator's praise,
Though man is of all below
The transcript of his God we know.
Still all would be a blighted scene,
Where joys would seldom intervene,
Did not the ray around us shine,
And bless us with its love divine,
What is this charm that never dies.
That blooms on earth and fills the skies?
Ah, virtue 'tis a lovely gem,
This bright, immortal diadem.

THE HUMAN FORM DIVINE.

"To the pure all things are pure."
"God created man, male and female, in his own image."—*Gen.* 1: 27.

THERE is nothing more beautiful than the perfect human form; nothing so wonderfully adapted to the greatest possible variety of uses. Man is the last, best and noblest work of the Creator. Let us praise Him for we are fearfully and wonderfully made. Through the study of man we obtain the most correct conceptions of the Creator and His works. *Self-Knowledge* is the essence of wisdom. Know and be true to thyself. Fear not to know and live the truth. The truth only can make us free, useful and happy. The *Science* of Man is the key to all truth success, and usefulness. Eternal, perfective growth is the destiny of man. Man is a microcosm; an epitome of the universe.

The male and female organisms are wonderfully adapted to each other. Man is projective, woman receptive. Man's sexual organs are external, woman's internal, expressive of their nature and use. Man rules the mind, woman the heart. Man is lord of the external, woman queen of the internal. Man learns by observation, woman by inspiration. Woman rules by love and man by force. She suffers, persuades, wins and pleases, ever yielding, retreating, giving place to stern manhood. Man is daring and confident, woman is diffident and unassuming. Man is great in action, woman in suffering. Man is strong and rugged, woman soft and tender. Man is rough and hard, woman smooth and soft. Man is firm, woman flexible. Man is serious, woman gay. Man is broad at the shoulders, woman at the pelvis. Man has most convex lines, woman most concave. Man has most straight lines, woman most curved. Man is more angular than woman. The base of the brain is smaller in woman than in man. Man shines abroad, woman at home. Man talks to convince, woman to persuade and please. Man prevents misery, woman relieves it.

FORM AND BEAUTY OF MAN AND WOMAN.

"Man is the proud and lofty pine
That frowns on many a wave-beat shore;
Woman the young and tender vine,
Whose curling tendrils round it twine,
And deck its rough bark o'er."

Man is lord and ruler, stronger and taller, broader and deeper through the chest and shoulders, intellect and side-head; has mind and muscle, nerve and will; head is high in the crown in the region of government; perceptives strong; voice powerful; he is aggressive, projective, passional and irresistible, all conquering and mighty, ingenious, skillful, thoughtful, studious.

Woman lives a more interior life; is clothed with comliness and beauty; her developments are more central, naturally more vital and spiritual; she is larger through the pelvis, more symmetrically formed around the centre of gravity, wonderfully fitted to protect, develop and perfect the loving offspring of the partner of her joys and sorrows into the image of her Maker. She is possessed of the finest sensibilities; sweetest, most celestial love-nature, kindest, purest, and holiest sympathies and emotions. Her nature is wonderfully receptive; she is the reservoir of loving life, affection, purity and virtue. She gradually tapers up and down from the abdomen and hips; man from the shoulders. Large hips in him indicate lumber weakness, but strength and beauty in woman.

The female should have the nutritive element predominant, while the male should excel in the nervous, locomotive. The female should have compact shoulders and chest, arms and limbs relatively short, her hips apart and elevated, abdomen short and thighs voluminous. The male should be large about the chest, giving expansive lung power, compact about the hips, giving locomotive power and vigorous energy. His neck should be shorter and larger than woman's. The back of woman should be more hollow than that of man to give sufficient depth for parturition; her loins should be more extended to allow easy gestation; her whole form should be characterized by plumpness, elasticity, delicacy, and smoothness; this is not only essential to beauty, but for the gradual and easy expansion of her person during gestation and delivery.

Man should aim for the useful, woman for the beautiful and agreeable; they should be truthful and affectionate,

faithful and constant, true to their highest conceptions of right and truth. Nature has so created them that they can never really interfere with each other's sphere of life, thought and action ; they were made to love, embrace and enjoy each other for time and eternity.

VENUS DE MEDICIS—PERFECT BEAUTY AND LOVELINESS.

VENIS DE MEDICIS.

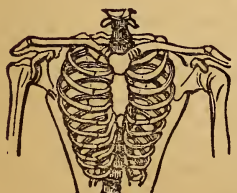
A representation of the famous statue of the Venus de Medicis, which may be considered the *beau ideal* of a fine female figure.

The favorite of the Greeks and Romans, the admiration of every intelligent artist, traveller and lover of beauty and perfection. This statue should adorn the abode of all who would accustom themselves to the highest conceptions of the human form divine. It displays the most profound physiological and physiognomical knowledge in the minutest detail and is worthy of careful study by the lovers of perfective beauty.

"We gaze and turn away, and know not where,
Dazzled and drunken with beauty, till the heart
Reels with its fullness."

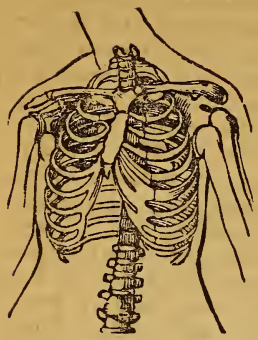
Young ladies should take this as the example of what a female figure should be. This and the Greek Slave by Powers are perfect models of the human form.

NATURAL AND ARTIFICIAL FORMS.



ARTIFICIAL THORAX.

Thousands of young ladies destroy their life and health by following the abominable fashions and usages of society in dressing so tight that neither their blood nor breath can work free. Nothing adds so much to the beauty and attractive loveliness of woman as a perfect fully developed form, full pelvis, perfect waist that can generate healthy offspring. Here we see the effect of the blasting, stunting



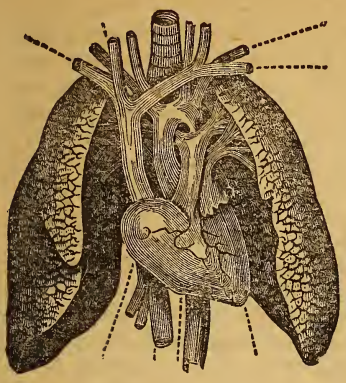
NATURAL THORAX.

scourge of woman, artificial fashions, tight lacing. The short ribs, open and free by nature, are contracted around the vital organs, choking off the breath and stifling the life-forces, rendering woman pale, sick, emaciated, causing consumption, dyspepsia, and a thousand nameless ills, producing sickly, puny children, and starving the husband for want of vigorous love. This murderous practice is the direct road to suicide, far more destructive than the blade, cup or bullet.

PERFECT INDIAN FORM.

It is even more important for woman to live a natural, divine life, than man. We must go back to the good old primitive times ; live more like the Indians, children of the forest, who are blessed with pure air and sunlight, healthy and perfect forms. Ought not our enlightened condition to enable us to reap every possible advantage of all the blessings, of earth and heaven ?

No one tightly dressed can have a full, easy flow of soul. All men, and even God, judge us by our dress. If free and easy the soul is free and natural, and *vice versa*, It is a cruel and dangerous practice to twist the body, tighten the waist and stifle the breath of life. This is the crying sin of the age, and the cause of the evils under which we are suffering. We violate the laws of Life and Health, and wonder why we should be so much afflicted. The truth is, we depart from the ORDER of Heaven, and thereby throw ourselves beyond the reach of a preserving power. God cannot meet us in *mercy* ; he meets us in judgment. He can do nothing that is contrary to Divine Order. If then, we would receive His protection we must conform to His requirements ; for the terms are, obey and live, or disobey and die. If we dress contrary to the laws of Physiology we must suffer for it. Oh ! that we were wise and understood those things belonging to our temporal as well as spiritual salvation.



HEART AND LUNGS.

Woman holds the empire of the heart and lungs; whence she derives her power and inspiration; when these gates of life are closed, she, though a goddess, is like a shorn Sampson, sinking into a state of slavery, premature decay and death. These are the generators and purifiers of the blood, the life of man, they are located in the thorax. They should never be cramped but left free to perform their functions naturally. The heart and lungs correspond to the brain; the heart the seat of physical life, affection, love, sympathy, passion, emotion and feeling, corresponds to the cerebellum.

The lungs, the chemical laboratory and ventilating, illuminating, purifier of the blood, the life of man, and seat of the highest instincts, the deepest inspirations, the mightiest living energies, are really the gigantic god-like generators, energizers and perfective divinizers of the physical man. They correspond to the cerebrum; impart the living fire, expansive elevation, the quickening, arterial, spiritual power and vital force; perpetually labor to redeem the stagnant, impure blood from its constantly accumulating burdens. inspiring it with creative energies, changing its dark complexion to a bright and beautiful vermilion.

Here God breathes the breath of life through the infinite chambers and palaces of the soul. The Almighty sends legions of working angels, the architects of human perfectibility to labor with persistent, untiring energy, perpetually rebuilding the temple of the Most High; rekindling the fires on the sacred alter, sanctifying with the breath of heaven and the incense of etherial love and life, the perfumed aroma of the All-Creative God; bringing constructive order and perfect design out of chaos; ever meeting the angels of death with a two-edged sword of equitable life; relieving the burdened heart of its accumulated woes and the afflicted system of its nameless ills; expanding, elevating cheering and inspiring the living god-like co-workers in the Eden of the mind.

TEMPERAMENTS.

The proportions and conditions of the bodily organization which modify the manifestations of the character, are commonly called Temperaments.

There are three principal Temperaments, the Vital, Motive and Mental, corresponding to the three colors in light, or the Divine Trinity in all things.

VITAL.

THE VITAL TEMPERAMENT. The vital Temperament is evinced by large lungs, powerful circulatory system, and large digestive, regulative, and assimilative organs, abundance of blood, and animal spirits, producing bodily growth, vitality and life.

MOTIVE.

LOCOMOTIVE TEMPERAMENT.—Corresponding to the Bilious, has a strong, bony system, abundance and hardness of muscle, dark, wiry hair, dark eyes, rough, prominent features, dark complexion, and a great disposition to locomotive effort.

The Motive Temperament is favorable to dignity, sternness, determination, power of will, desire to govern and control others. It gives slowness of passion, but great permanency of disposition, steadiness and strength of thought, but not brilliancy; patient application, frankness, clearness of perception, retentiveness of memory, and soundness of judgment, with a desire to engage in heavy labor, or large business operations.

MENTAL.

MENTAL TEMPERAMENT.—Depends on the brain and nervous system, and is accompanied by mental activity, smallness and fineness of muscle, light frame, thin skin, fine hair, delicate frame, and a large brain as compared with the body.

This Temperament, on account of its compactness of muscle and the activity invariably accompanying its predominance,

does not lack strength and vigor, as might, perhaps, be supposed. Under the excitement of passion, emotion, or the direction of a powerful will, impulsing through the whole being, it is capable of great endurance, and an intense energy.

WASHINGTON.

MIXED TEMPERAMENT, with all the good and evil tendencies of our common humanity, is indicated by a well proportioned body and head, with no part particularly large or small. Washington, the "father of his country," calm, cool, dispassionate, furnishes a fine illustration of this temperament.

SPURZHEIM AND FOWLER'S DIVISION AND DESCRIPTION OF TEMPERAMENTS.

LYMPHATIC.

"1. The Lymphatic, or that in which the various secreting glands are the most active portion of the system, produces an ease-seeking disposition of mind and body, and aversion to effort. Hence it tends to lengthen out life, as is evident from its predominating more in young children and advanced age. Signs: soft and abundant flesh; slow but steady pulse; love of ease; light hair; and great size of the abdominal viscera. The author regards this temperament in a more favorable light than do most other phrenologists.

SANGUI...

"2. The Sanguine, or that in which the *arterial* portion of the system, which gives circulation to the various *fluids*, particularly the blood, predominates in activity; is accompanied with strong feelings, warm passions, and a great amount of ardor, zeal, activity, and warmth of feeling, yet with less endurance and power. Its predominance indicates a strong constitution, love of physical pleasure, and a stirring business talent, combined with much of the lymphatic; it is less favorable to the *mental* manifestations, and requires much exercise in the open air. Signs: sandy or auburn hair, fair skin, a fresh, florid countenance blue eyes, a strong, rapid pulse, warm passions, a deep and broad chest and shoulders, a stout, well-built frame, &c.

"The Bilious, or that in which the *osseous* and *muscular* portions of the system predominate in activity, produces great physical strength, endurance and power both of body and mind, with great force and energy of mind and character. Signs: a bony, muscular, athletic frame, black hair, dark eyes, a strong, steady pulse; hardness of flesh; bones projecting, &c.

"4. The Nervous, or that in which the brain and the nerves predominate in activity, gives clearness of perception, quickness of mind and body, susceptibility to excitement, with less power and endurance. Signs: light, fine, and thin hair; a thin, clear skin; smaller frame; head relatively large; small chest; rapid, but not hard or strong pulse, &c

"The nervous predominant, with a large share of the bilious and sanguine, combines a great amount of power and endurance of mind and body, with great activity and excitability, and is more favorable to intellectual pursuits and vigor of thought and feeling than perhaps any other. When one of this temperament enjoys, he enjoys intensely, and when he suffers, his sufferings are extremely excruciating.

An accurate, practical knowledge of the temperaments alone, will give one a correct idea of character as these determine quality, which is the world's standard in judging of the value of all things.

WASHINGTON.

George Washington the dispassionate father of the Great Republic, had a mixed, evenly balanced, happily blended temperament, a calm, cool, deliberate, powerful mind, arising from the consistent unity of all the constituents of his noble attributes.

He had an excellent organization, all the essential elements of greatness in their organic, primitive beauty and harmony.

TEMPERAMENTS SYMBOLIZED.

We have made some rare and curious discoveries in our Egyptian researches regarding the medicinal qualities of the different temperaments, which will be fully explained in our Domestic Medical Counselor and Science of Life.

This engraving was taken from Napoleon's collection of Egyptian symbols.

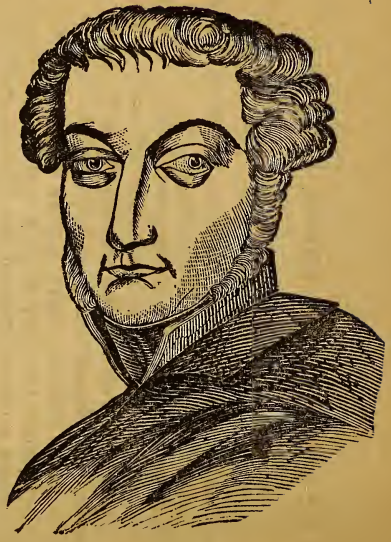
FATHER ABRAHAM.

THE NATION MOURNS

ITS CHIEF HAS FALLEN.

MENTAL-BILIOUS
TEMPERAMENT.

BILIOUS TEMPERAMENT



NERVOUS TEMPERAMENT.

NEW SYSTEM OF PHRENOLOGY.

Practical Classification and Natural Grouping of the Phreno-Organs.

The rule which should be our guide in a scientific classification of natural objects, is, to arrange together those things which bear the nearest affinity and analogy to each other. I conceive that the perfection of any science depends almost entirely on the success of its founders in the arrangement, classification and nomenclature of its elements: for this reason I have always been solicitous to discover the NATURAL foundation for a systematic arrangement and correct nomenclature of the Phreno-organs.

Nature classifies all her works in orders, genera and species.

The brain is naturally divided into three classes of organs, which correspond in functions to three divisions of the body, viz:

Directives, Ipseals, and Socials.

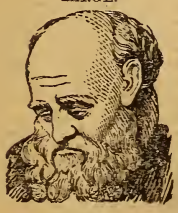
The anterior lobe of the brain with the external senses in the face constitute the *Directive* class.

The middle lobe of the brain with the nutritive organs in the neck, chest, and abdomen, constitute the *Ipseal* class.

The posterior lobe of the brain with the posterior lower part of the body, constitute the *Social* class.

We may compare this classification of the mental organism to the colors in lights, notes in music, or zones of earth. We find a divine trinity in all things.

LARGE.



GALILEO.

The Directive Intellect or forehead gives judgment; enlightens and tempers the mind as the temperate zones do the climate, enabling man to become a productive, perfective, developing creator.

SMALL.

CRIMINAL.

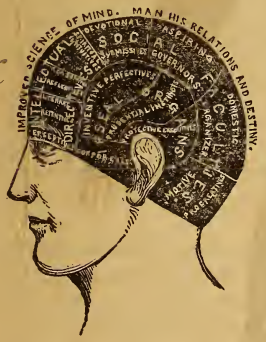
"I will praise Thee for I am fearfully and wonderfully made."

BRAIN AND NERVOUS SYSTEM.

To Culture.—Think, study, read, write, travel, join in discussion; hear lectures, and associate with the intelligent; exercise the mind in every possible way; eat less; study and meditate much.

To Restrain.—If intellect is not restrained, it will consume the body; the tree of life will grow all to top, and fall for want of roots or trunk; keep up balance, cultivate the physical energies, vitality, muscles, and back brain; live in your affections and love nature; throw the head back, walk erect, expand the lungs, develop the chest, breathe deeply, eat heartily, and think less; travel and recreate, learn from observation and real life; be much in the open air and sunlight, avoid mental excitement and close study.

Twelve Primitive Groups of Mental Faculties.



Each class of organs embraces four distinct groups of individual faculties, that co-operate and centralize in one controlling organ, which exerts a magnetic, modifying and inspiring influence upon the rest, like the sun in the solar system.

These magnetic centers have their poles in the face; form the features, and lie at the foundation of the great science of Physiognomy. Through these the Phreno-Organs commune with external nature and make themselves manifest to the world of mind and matter.

These groups of brain organs may be compared to the constellations of the zodiac, divisions of time, rudiments of science, tribes of Israel, or apostles of Jesus, in their spiritual significance, which we shall endeavor to explain in our forthcoming work on Natural and Spiritual Philosophy.

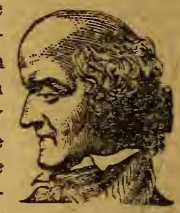
The intellectual, knowing, and directive faculties occupy the forehead—the part of the brain not covered with hair. They receive impressions through the external senses, transmit them to, and treasure them in the mind. They may be divided into four genera, viz:

PERCEPTIVES, RETENTIVES, REFLECTIVES, INTUITIVES.

Genus First — Perceptives.

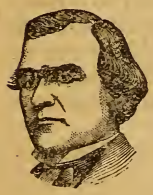
LARGE PERCEPTIVES.

SMALL PERCEPTIVES.



Located around the eyes; relate to sight; receive impressions through the senses, directly from external objects, modify and transmit them to the conscious center in the medulla oblongata (sensory) where the mind is focalized in the organ of Consciousness, and operates in a mysterious way, not yet fully understood. These faculties take cognizance, through the senses, of all the phenomena of nature; accumulate facts and statistics; are the source of the exact sciences; give talent for practical business, disposition to enter upon new enterprises, and experiment personally in the active realities of life. They bring man into contact with the external world; lead him from the inner to the outer life, adapting him to its uses.

PERCEPTIVES. REFLECTIVES.



AVERAGE.

The Perceptive Faculties *center in Observation;* relate to *sight* and phenomena; are located around the eyes; give expression to the brows, create practical talent, ability to see and know.

To Culture.— Wake up, look, see, take notice of everything; learn through the eyes, by observation and experience; try to be practical; let nothing escape your notice. Get a microscope; take cognizance of the smallest minutiæ; of forms, size, weight, color, order, and number; study the exact sciences; accumulate facts and statistics; travel, read narratives; note down what you see and learn.

To Restrain.— Be indifferent to surroundings; close the eyes and look within; study, think, and meditate; call into action the higher faculties of the mind, the more interior aspirations of the soul.

ANALYSIS OF THE PERCEPTIVES.

Their Location, Use, Excess and Deficiency.

1. Individuality.—Desire to see: perception of things: capacity to individualize objects and acquire knowledge by observation. Excess—A staring greediness to see: prying curiosity and impertinent inquisitiveness. Deficiency—Dullness of observation; want of practical knowledge. —Located above the roof of the nose.

2. Form—Perception and memory of shapes, forms, faces, angles, and configuration in general: aids in drawing, moulding, and working by the eye. Excess—A painful sense of imperfection in the forms of faces and other objects. Deficiency—A poor memory of faces and forms. —Located between the eyes and crowds them apart.

3. Size.—Ability to judge of size, magnitude, length, breadth, height, depth, distance, proportionate size, fineness and coarseness, also the weight of objects by their size. Excess—Unprofitable and annoying fastidiousness as to size, proportion, and relative magnitude. Deficiency—Inability to judge of size and distance.—Located at the inner angle of the brow near the nose.

4. Weight.—Perception of the law of gravitation; power to balance one's self: to judge of perpendicular and momentum: to become a marksman, horseman, and to "carry a steady hand." Excess—Desire to climb or go aloft unnecessarily and hazardously; pain at seeing things out of plumb, etc. Deficiency—Inability to keep the blance, or judge of perpendicular or level: liable to stumble.—Located beneath the brow next to size.

5. Color.—Perception of colors: judgment of shades, hues, and tints in flowers, fruits, clouds, rainbow, sky, and all works of art or of nature, which exhibit colors. Excess—Extravagant fondness for colors; fastidiousness in criticism and solution of colors; desire to dress in many colors. Deficiency—Inability to distinguish or appreciate colors or their harmony.—Located in the middle of the brow.

6. Order.—Method, system, arrangement, neatness. Excess—Fastidiously neat: more nice than wise; wastes life in unnecessary cleaning and arranging. Deficiency—Slovenliness; disorder; heedlessness about books, tools, clothes, work; has everything "at loose ends."—Located near the outer angle of the brow next to color.

7. Calculation.—Ability in numbers and mental arithmetic; talent to reckon figures "in the head;" to add, subtract, divide, multiply, etc. Excess—disposition to count everything. Deficiency—Inability to comprehend the relations of numbers or to learn arithmetic.—Located at the external angles of the brow.

Genus Second—Retentives.

LARGE.

Located immediately above the Perceptives; give fulness to the central forehead, above the brow; are the foundation of memory, history and knowledge. The memory also retains ideas when facts are presented to the mind. These constitute the storehouse of the brain, where all the results of experience, effort, discipline, suffering, in short, all the varied and innumerable facts of life, are garnered for future use. Whether the harvest has been scant or abundant may be accurately judged by the indications represented in the above cuts.

SMALL.

Retentive Faculties, above the Perceptives, *center in Memory;* retain facts, treasure up ideas, create literary talent. When large, give fulness to the lower forehead.

To Culture.—Study history, read narratives, travels; note events, minute down every incident; systematize your study; be diligent and persistent in the cultivation of your memory; try to retain all you learn; be wide awake to the innumerable phenomena of Nature; treasure up in the mind every idea and occurrence noticed by the internal and external senses; remember this is the storehouse of the mind, source of infinite wealth. You will be rich or poor in proportion as you culture or neglect these faculties.

To Restrain.—Seldom necessary; still the mind may become burdened with details. It is only necessary to divert the attention from them. Cultivate other faculties of the mind; pursue the opposite course suggested for their culture.

ANALYSIS OF THE RETENTIVES.

THEIR LOCATION, USE, EXCESS AND DEFICIENCY.

8. EVENTUALITY.—Memory of events; love of history, traditions, anecdotes, and facts of all sorts. Excess—Tedious fulness of detail in relating facts; desire to relate stories to the neglect of other things. Deficiency—Forgetfulness; a poor memory of events.—Located in the middle of the forehead above Individuality.

9. LOCALITY.—Recollection of places; desire to travel; talent for geography. Excess—An unsettled, roving disposition. Deficiency—Inability to remember places or the points of the compass; liability to get lost.—Located on each side of Eventuality, over Size and Weight.

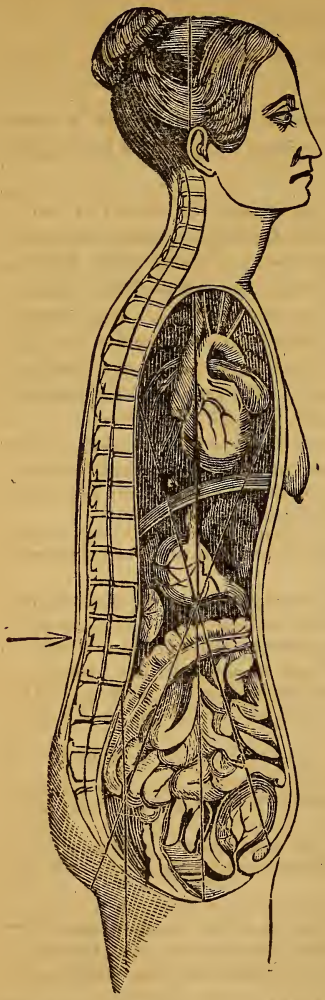
10. TIME.—Reccollection of the lapse of time; day and date; ability to keep the time in music, and the step in walking, and to carry the time of day in the memory. Excess—Tendency to mark time in company by drumming with the foot or fingers, and to be tediously particular in telling the date or day of the week when every little thing took place. Deficiency—Inability to remember dates or to judge of the passage of time.—Located above the middle of the brow, beside locality.

11. TUNE.—Sense of sound, love of music; perception of harmony and of melody; ability to compose and perform music. Excess—Continued singing, humming, or whistling, regardless of time, place, or propriety. Deficiency—Inability to sing, to comprehend the charms of music, to distinguish one tune from another, or to remember the peculiarity of voices or other noises.—Located between the outer angles of the eyes and Ideality.

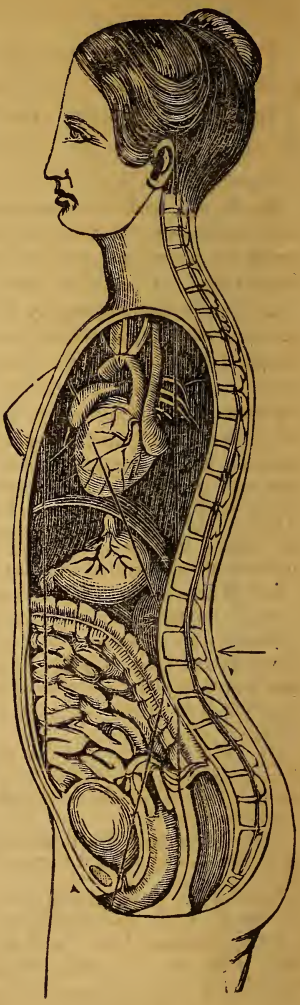
12. MODULATION.—Innate sense of emphasis and pronunciation: ability to modulate the voice; distinguish sounds.

13. EXPRESSIVENESS.—Verbal memory; power of expressing ideas; desire and ability to talk. Capability of impressing others in conversation.

14. LANGUAGE.—Talent to talk; ability to learn the science of language, and to talk foreign languages well. Excess—Redundancy of words, garrulity. Deficiency—Inabilty to clothe ideas; hesitation in common conversation.—Located above and back of the eyes; crowds them downward and outward; gives fulness to the under eye-lid.



RELAPSED, DISEASED AND IMPERFECT ORGANISMS, WITH THE LUNGS, STOMACH, AND VITAL ORGANS SAGGING.



VIEW OF THE INTERIOR ORGANISM OF A HEAETHY AND PERFECT FEMALE.

Testimonials against the use of medicine, by the most eminent physicians and others.

Invalids who rely upon medical nostrums for a cure should read what the highest medical authorities have said on this subject.

We do not wish to be understood as denying the efficacy of medicines when properly applied to counteract poisons, destroy worms and heal sores, scattering and diverting diseases of various kinds, but we firmly believe as a general rule medicines do more harm than good.

All curable diseases may be cured without medicine. It is enough for the invalid to know that the most eminent of the regular medical Faculty have borne the most explicit testimony against the common practice of "taking medicines," drugs and drugging as uncertain, unsatisfactory and unworthy of confidence at all.

The celebrated French physician *Bichart* says:—"the science of medicine is a hopeless assemblage of inaccurate ideas, of deceptive remedies and of formula as fantastically conceived as they are tediously arranged, an incoherent assemblage of incoherent opinions.

It is perhaps of all the physiological sciences that which best shows the caprice of the human mind, hence the vagueness and uncertainty this science presents at this day."

Dr. Waterhouse, after lecturing twenty years in the medical department of Harvard College, declares "*I am sick of learned quackery.*"

Dr. Jackson of Boston says:—"our poor pathology and worse therapeutics! shall we ever get to solid bottom or fixed laws? Shall we ever know or must we ever be doomed to suspect or presume? Do we know how many times our treatment fails to the one time it succeeds?"

Dr. B. Rush, who stood at the head of the profession in Philadelphia for many years, declared in a public lecture:—"I am incessantly led to make an apology for the instability of the theories and practice of physic.

Those physicians generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of the schools of physic.

Dissections, observations and experience daily convince us of our ignorance of *diseases* and cause us to blush at our presumptions.

What mischief have we done under the belief of false facts and false theories. We have multiplied diseases and increased their mortality.

The art of healing is like an unroofed temple, uncovered at the top and cracked at the foundation."

The eminent Lugol, of Paris, says in a lecture delivered in 1841:—

"We are following an erroneous course in our investigations, and must resort to some new modes if we desire to be more successful."

Dr. Evans says:—"The medical practice of our day is, at best, a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence."

The Dublin Medical Journal of 1842 discourses on this wise:—

"Assuredly the uncertain and most unsatisfactory art that we call medical science is no science at all, but a jumble of inconsistent opinions; of conclusions hastily and often incorrectly drawn; of facts misunderstood or perverted; of comparisons without analogy; of hypotheses without reason, and theories not only useless, but dangerous."

The following declaration has recently been put forth by "The American Medical Society," composed, as we are assured by the New York Tribune, of some of the most intelligent of the regular Faculty:—

"It is wholly incontestable that there exists a wide-spread dissatisfaction with what is called the regular or old Allopathic System of Medical Practice. Multitudes of people in this country and in Europe exhibit an utter want of confidence in physicians and their physic. The cause is evident: erroneous theory, and springing from it injurious—often, very often, fatal—practice. Nothing will now subserve the absolute requisitions of an intelligent community but a medical doctrine grounded upon right reason, in harmony with and avouched by the unerring laws of Nature and of the vital human organism, and authenticated and confirmed by successful results."

Testimony *of Dr. John Mason Good.*

"The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain, except, indeed, that they have already destroyed more lives than war, pestilence and famine combined."

testimony *of Dr. Jamieson,* of Edinburgh.

"The present practice of mecicine is a reproach to the name of science, while its professors give evidence of an almost total want of true knowledge of the nature or proper treatment of disease. Nine times out of ten, our miscalled remedies are absolutely injurious to our patients, suffering under diseases of whose real character and cause we are most culpably ignorant."

testimony *of Magendie.* This French physician is of high authority in the medical world. Hear him:—

"I hesitate not to declare, no matter how sorely I shall wound our vanity, that so gross is our ignorance of the real nature of the physiological disorders called diseases, that it would, perhaps, be better to do nothing, and resign the complaint we are called upon to treat to the resources of Nature, than to act as we are frequently compelled to do, without knowing the why and wherefore of our conduct, and at obvious risk of hastening the end of the patient."

TESTIMONY *of Thomas Jefferson.*

"I have lived to see the disciples of Hoffman, Boerhaave, Stahl, Cullen and Brown, succeed one another like the shifting figures of the magic lantern; and their fancies, like the dresses of the annual doll babies from Paris, becoming from their novelty the vogue of the day, and yielding to the next novelty their ephemeral favors. The patient treated on the fashionable theory recovers in spite of their drugging."

TESTIMONY *of Dr. Ramage.* The following is from a member of the Royal College of Physicians, London, all of whose members have attained the highest medical honors known to the English schools:—

"It cannot be denied that the present system of medicine is a burning reproach to its professors, if, indeed, a series of vague and uncertain incongruities deserve to be called by that name. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases, the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

TESTIMONY *of Sir W. Knighton,* Physician to King George IV., and in his day at the head of his profession:—

"It is somewhat strange that though in many arts and sciences improvement has advanced in a step of regular progression from the first, in others it has kept no pace with time; and we look back to ancient excellence with wonder not unmixed with awe. *Medicine* seems to be one of those ill-fated arts whose improvement bears no proportion to its antiquity."

TESTIMONY *of Le Sage.* This philosopher showed his estimate of medicine as a remedy for disease, when he said:—

"Death has two wings; on one are painted war, plague, famine, shipwreck, with all the other miseries that present him at every instant with a new prey. On the other wing, you behold a crowd of young physicians about to take their degree before him. Death with a demon smile dubs them 'doctors,' having first made them swear *never in any way to alter the practice of phys'c.*"

TESTIMONY *of Dr. Samuel Dickson.* This gentleman was formerly a medical officer in the British service. Hear him:—

"Till the emoluments of those who practice physic cease to depend upon the quantity of useless drugs they mercilessly inflict on their deluded patients; till physicians become something more than mere puppets of the apothecary: till the terrible system of collusion which at present prevails under the name of a 'good understanding among the different branches of the profession' be exposed, the medcial art must continue to be a source of destruction to the many—a butt of ridicule for the few."

TESTIMONY *of Dr. Frank:*—

"Thousands are slaughtered in the quiet sick room. Governments should, at once, banish medical men and their art, or they should take proper means that the lives of the people may be safer than at

MEDICAL TESTIMONIALS.

TESTIMONY OF EMINENT PHYSICIANS.

"Out of their own mouths shall ye convict them."

TESTIMONY *of Dr. E. H. Dixon*, the author of a "Treatise on the Sexual System," and also "Woman and her Diseases:"—

"The monstrous evil of quack pills so enormously used in this country, has produced innumerable cases of falling of the womb, prolapsus of the vagina and other diseases. No enlightened person will ever use medicine for costiveness, if it can be possibly avoided. Proper diet is the natural remedy."

TESTIMONY *of Sir Gilbert Blane*:—

"The benefit derivable to mankind at large from artificial medicine, is so limited that if a spontaneous principle in Nutrition had not existed, the human species would long ago have become extinct."

TESTIMONY *of Dr. Nathan Smith*:—

"During the whole of my practice, I have never been satisfied that I have cut short a single case of typhus fever."

TESTIMONY *of Dr. Jacob Biglow*, formerly president of the Masssachusetts Medical Society:—

"In self-limited diseases (or diseases that are *self-cured*) we include those which are not known to be shortened by medical treatment. Examples are abundant, and are found in typhus and typhoid fevers, measles, small pox, hooping cough and dysentery.

"It is with regret that we are obliged to acknowledge a third class, that of incurable diseases, which has been recognized in all ages as the disgrace of the medical profession. It includes the long train of internal morbid degenerations, malignant and chronic, in which life is rendered incapable of continuance. Medicine in regard to some of its most important objects is still an ineffectual speculation."

TESTIMONY *of Dr. Campbell*, Physician-in-chief to the Philadelphia Hospital:—

"NATURE, *Nature cures disease*, gentlemen. Never forget that: when you get into practice and begin to prescribe largely, you will overlook this fact and think that you yourselves and your medicines cure. As soon as you do so, you begin to kill."

TESTIMONY *of Dan King, M. D.*, of Taunton, Mass. :—

"It is probable that nine tenths af all cases of indisposition would result in recovery if they were in no way interfered with."

"Our remedies are *unreliable.*"—*Prof.* VALENTINE MOTT, M. D.

"Of all sciences, *Medicine* is the most uncertain."—*Prof. Willard Parker, M. D.*

"We are not acquainted with any agents that will cure *Consumption.*"—*Prof. Alonzo Clark, M. D.*

"Cod Liver Oil has no *curative* power in *Tubercular Consumption.*"—*Prof. Horace Green, M. D.*

"The administration of *our* powerfnl medicines is the most fruitful cause of deranged digestion."—*Prof. E. R. Peaslee, M. D.*

MEDICAL TESTIMONIALS.

"Of the essence of disease very little is known."—*Prof. S. A. Gross, M. D.*

"Mercury has made more cripples than all wars combined."—*Dr. McClintock.*

"The Science of Medicine is founded on conjecture, improvd by murder."—*Sir Astley Cooper, M. D. F. R. S.*

"I have no faith whatever in *our* medicines."— *Dr. Bailey, London.*

"Thousands are annually slaughtered in the quiet sick-room."—*Dr. Frank.*

"Every dose of medicine is a blind experiment."—*Dr Bostwick.*

"The medical practice of the present day is neither philosophy nor common sense."—*Prof. Evans, Edinburgh.*

"*So gross is our ignorance* of the physiological character of disease, that it would be better to do nothing."—*Magendie, France.*

"Who shall decide when doctors disagree ?"

For more than *two hundred* years *Prussic Acid* has been used in *Consumption* ,and yet, a case cured by it has never been recorded.

Drs. Ayres, Copeland, Nehgan, M. Cazenave, and others, laud *Calomel* as the only cure for *Cholera.* But Drs. Bailey, Gall, Bennett, Tanner and numerous physicians of eminence, state that it increases the mortality.

In *Apoplexy,* Drs. Johnson, Sir Astley Cooper, Sir Benjamin Brodie, and hosts of followers, advocate immediate and copious *bleeding.* On the other hand, Drs. Bennett, Turner, Forbes, Tanner and other distinguished practitioners, condemn the practice as almost certain death.

Thousands of medical men use *Iodide of Potassium* with great asserted success in *Rheumatism, Syphilis,* &c., while multitudes deny its curative properties and affirm that it destroys the tone of the stomach, causes the loss of hair, absorption of the glands and other deleterious effects.

Take *Quinine* and see the vast amount of evidence in its favor as a specific in *fever and ague,* and, again view the equally voluminous testimony against its use.

Out of curiosity we have collected the names of over *three hundred Allopathic Physicians* who consider *Cod Liver Oil* a cure for *Consumption*—while *three hundred* and *eighty* pronounce it worthless, or positively injurious.

Likewise, behold the opinion *pro* and *con* regarding *Sarsaparilla, Tartarized Antimony Opii,&c.*

And thus we might continue the list ad infinitum.

The reader who may wish for further light on this subject is referred to the following works:—

"Lectures on Health," and also, "Forty Years among the Pills and Powders," by Dr. W. A. Alcott; "Nature in Disease," by Dr, Jacob Biglow; "Quackery unmasked," by Dr. Dan King; "Medical Reform," by Dr. Isaac Jennings.

MEDICAL TESTIMONIALS.

WEIGHT OF EVIDENCE.

The weight of evidence, as the lawyers say, is against the use of medicine:—

I. There is no evidence by which it can be proved that any cure was ever made by medicine. The invalid recovered in despite of the medicine. Nature performs the cure, and the pill-box gets the credit of it.

2. Quackery and the sale of medicine are trades by which men get their living, and some of them lay up princely fortunes.

3. The weight of testimony from the different schools of Allopathy, Homœopathy, and Hydropathy, is against the use of medicine, as the general rule. It is a common remark among medical men, and made as a recommendation of their peculiar claims to confidence, that they "do not give much medicine." And it has come to be characteristic of the best physicians, that they do not prescribe any medicine at all.

4. The practice of medicine, when honestly pursued, is a *trade* and it can hardly be expected that those who get their living in this manner, will, at once, reduce themselves and families to beggary by its abandonment. The true and legitimate function of the doctor is as the word imports, a Teacher. And, in that "good time coming," it may be hoped that it will be the business of the "regular Faculty," not to give medicine, but rather to prevent and to cure disease by Teaching, and explaining the laws of Life.

TESTIMONIALS PRESENTED TO PROF. WICKES

By Eminent Teachers, Authors, Physicians, Clergyman, and Many Ladies, of the value and interest of his Lectures and Publications.

WHEREAS, Rev. Professor Wickes has given the greatest satisfaction in thirty inimitable, instructive, amusing and intensely interesting scientific lectures on the origin and laws of life, science of the mind, man and his relations, to large, intelligent, and constantly increasing audiences, of the most respectable persons of Lowell, who are undivided in their estimates of the value of the lectures and teachings of Professor Wickes.

In view of the vital importance of the subjects discussed, the cultured ability, accomplished skill, chaste language and modest deportment of Professor Wickes, who has proved himself, by his lectures and publications, a perfect master of the human sciences, we cheerfully present this testimonial of our esteem and respect for him as a gentleman, scholar, accomplished speaker, and public benefactor, and earnestly request the Professor to continue his invaluable lectures and scientific museum entertainments in this city.

Professor Wickes' Phreno-Medical Examinations cannot be surpassed in accuracy and utility. His life-like pictures of the human mind and conditions of the body are truly wonderful. His improved science of the mind, Phreno-Physiognomy, Psychotheology, Phreno-Hygiene and Physiology is superior to anything hitherto discovered—practically illustrating the spirit of this thinking, progressive, scientific age. His motto is : KNOW AND BE TRUE TO THYSELF.

[Signed by over three hundred of the most intelligent and respectable ladies and gentlemen of Lowell.]

The *Boston Press* says :—

"On the subjects of Phrenology, and Physiognomy, Professor Wickes has evidently bestowed much pains and study, and the very striking and original manner in which he illustrates and brings to bear before an audience the great principles of the two sciences respectively, is spoken of in terms of enthusiastic praise by the press generally."

"We have attended a course of lectures to the ladies by Professor E. Z. Wickes, with which we have been highly interested and instructed. They seem to embrace the whole duty of woman, and are unexceptionable in every respect. We therefore cheerfully recommend him to the ladies wherever he may go as a gentleman, scholar, and a public benefactor. The facility with which he delineates character by his new system of Phreno-Physiognomy is astonishing to all." —[*From the Ladies of Boston.—Signed by Many Ladies.*]

"Mr. Wickes is no impostor, but a perfect master of the important science he represents. If editorial testimony, and that of the most respectable character, is to be considered reliable, then we are fully justified in the inference that the subject of this note is one of the most original, interesting and successful lecturers that have appeared in our midst. Such a mass of editorial testimony in behalf of any individual, we have seldom seen."—[*Worcester Daily Spy.*]

"Rev. Professor Wickes is an eminent Phrenologist and Physiognomist, author of the Illustrated Phreno-Chart and Compass of Life; he comes highly recommended by eminent men, the clergy and the press. We have seen a large number of testimonials from ladies and editors, to the value and interest of his lectures. The New York *Tribune* and *Herald* says: "Prof. Wickes has returned from his lecturing tour in Vermont, where he has been received with great favor, as can be seen from the eulogies of the press throughout the State."—*Daily Courier.*

"Prof. Wickes brings testimonials of the highest character from eminent men and ladies, the clergy and press of the country. His extensive travel, accomplished skill and eminent qualifications stand unrivalled. He is eloquent, original and animated in his delivery; is chaste, modest, amusing and life-like in all his illustrations. His inimitable and intensely interesting private lectures have been highly commended by the ladies of New York, Boston, Lowell, &c.—[*Providence Journal.*]

The Orange *Journal* says: "Prof. Wickes closed his course of twelve lectures here to a large, intelligent and highly interested audience. His ability to delineate character stands unrivalled."

The Burlington *Times* says: "Prof. Wickes' third lecture here on the Science of Mind, was elaborated with a lucidity eminently befitting the subject, which was illustrated by many recondite and rare pictures adorning the walls of the hall. Some examinations and delineations of character were given, greatly to the amusement and edification of the audience. The Professor is animated in his delivery, eminently original in his ideas."

LEOMISTER, Sept. 16, 1865.

"Whereas the celebrated Prof. E. Z. Wickes has entertained the people of Leominster with fourteen inimitable, unexceptionable, instructive, illustrative lectures on the most delicate and intensely interesting subjects that can engage the attention of man.

He is eloquent, animated, original and amusing in his delivery: a perfect master of his profession. His life-like pictures of human character cannot be surpassed; his Illustrated Phreno-Chart and Compass of Life is superior to anything of the kind we have ever seen. His aim evidently is to culture and perfect the human race. His lectures are of the utmost importance to all, and there is nothing even in his private lectures to the ladies, that should offend the sensibilities of the most fastidious mind. We therefore esteem it a privilege and duty to encourage and sustain him in his humanitary efforts."—*Signed by Many Ladies.*

"Prof. Wickes is eloquent and original, animated and amusing, weighty and powerful in argument, brilliant, inspirational, vivid and life-like in all his conceptions, modest, pure-minded, agreeable, and pleasing in his delivery. His subject is of the greatest moment, and beautifully illustrated by an immense self-lecturing Scientific Museum. His examinations are truthful, accurate, startling and wonderful, his teachings well calculated to culture and perfect the race."—*Worcester Evening Transcript.*

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Nihilism, (nī'hil-izm) a Russian Communism, a system of organized assassination, which aims at the destruction of church, state, and existing society;—*ns.* **Ni'hilist**, one of this sect; **Nihil'ity**, nothingness.	**Ni'hilism**, *n.* 1. Nothingness. 2. Doctrine that nothing can be known. **Nihil'ity**, *n.* Nothingness; a state of being nothing.
Oubliette', *n.* a dungeon only open at the top.	Not in Webster.
Outburst, *n.* an explosion of eloquence or wrath; a sudden flame.	Not in Webster.
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Plural'ity, *n.* a number greater than any other and less than half. (as one of three or more candidates who receives the largest vote, but not a majority over all the others).	**Plurality**, *n.* 1. State of being plural. 2. A greater number.

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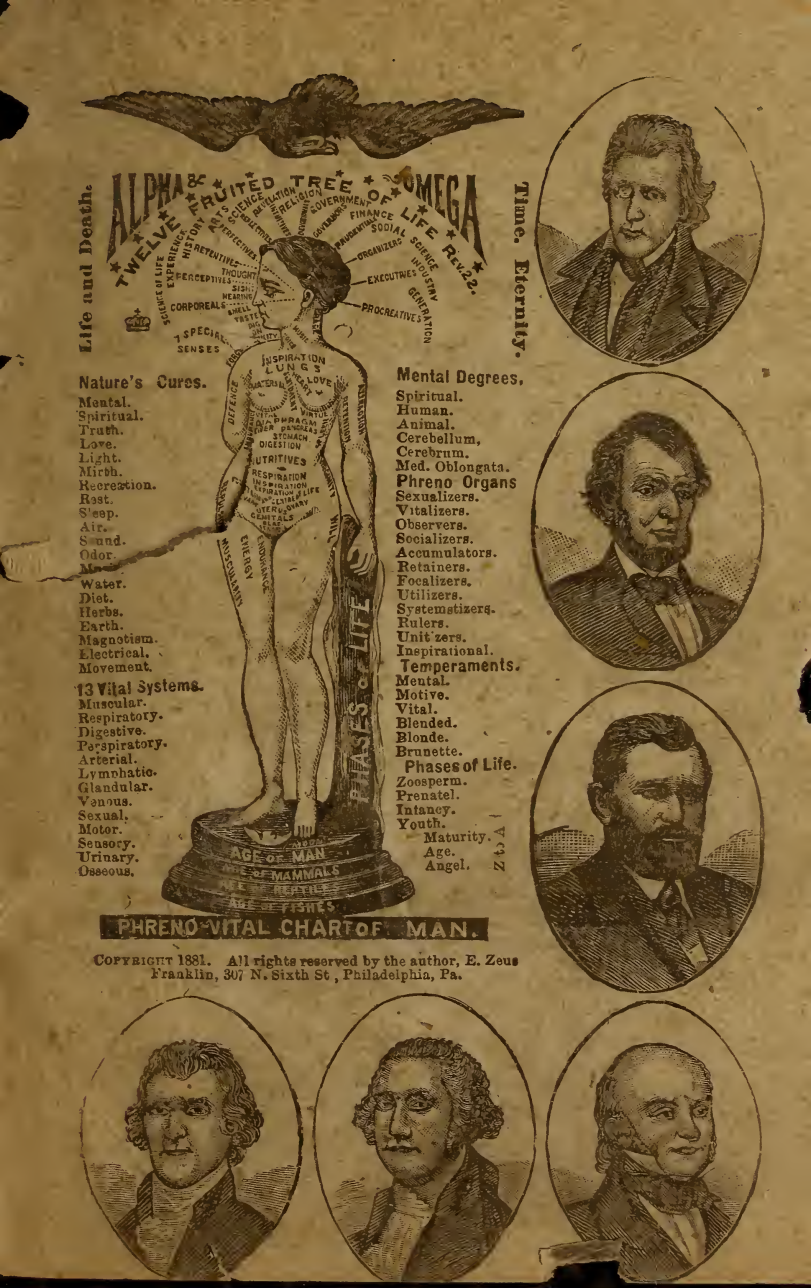

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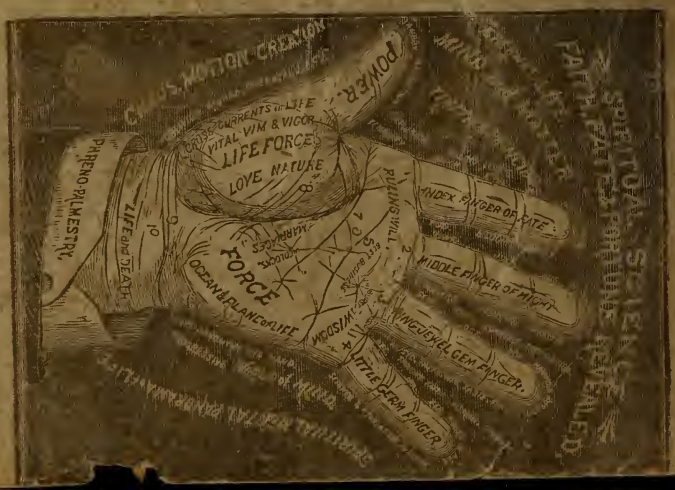

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